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BIOGRAPHY.

MEMOIRS OF THE LIFE AND WRITINGS OF DR. JAMES FOSTER.

(Concluded from Page 6. Vol. II.)

IN 1748, Mr. Foster received from the University of Aberdeen a diploma, conferring on him the degree of Doctor in Divinity, accompanied with letters from Dr. Thomas Blackwell, the Principal, and from Professor David Fordyce. The former wrote to him thus :—" I rejoice in an opportunity of shewing my regard for your person and character. For this end, I chose that a diploma, creating Mr. Foster Doctor of Divinity, should be the first deed and instrument I should do and sign as Principal of this University. It is the amiable character to which I have there attempted to do some justice." The latter addresses him in this honourable strain :—" We beg you will be so good as to accept of the diploma, as a small mark of the sincere veneration we have for you, and of the sense we entertain of the eminent services you have done the cause of liberty, religion, and virtue, by your writings as well as public instructions." In another letter, the date torn off, in answer to a letter from Mr. Foster, of the 26th of November, 1748, in which he appears to have refused the diploma, the Professor says : " I am glad that by our dispatch of what ought to have been dispatched long ago, we prevented Mr. Foster's declining what so well becomes him to receive and us to confer. I assure you sincerely we rather seek to reflect honour on ourselves than to do you honour, by rightly placing the academical dignity, the principal value of which is the being at once highly merited and entirely unsolicited. Our Society means, by the just compliment inserted in the body of the diploma*, rather to express their esteem of the modest preacher, than to do full justice to

* Eaque mente virum vere egregium Jacobum Foster, dignum Evangelio ministrum, ingenio, doctrina, eloquentia insignem, virtutis et veritatis amicum, libertatis tam civilis quam Christianæ vindicem, vitaque quam scriptis probatissimis licet clariorem, insigni honoris titulo promeritis decorare volentes, S.S. Theologiæ Doctorem creavimus.

his character. For my part, Sir, it gives me a sincere pleasure to have contributed my small mite to do justice to the merit of one, who has so often contributed to exalt my devotion, and confirm my attachment to virtue."

Dr. Foster obtained a merited fame by various publications. In 1720, he published "An Essay on Fundamentals," to which was affixed, "A Sermon on the Resurrection of Christ proved and vindicated." These were re-printed under the direction of the Rev. Charles Bulkley, in 1750. The principles which he attempts to establish in the tract are, that no doctrine is a fundamental article of Christian faith but what is so plainly and distinctly revealed, as that no ordinary Christian, sincere in his inquiries, can miss the knowledge of it; and which is not also made an express term of happiness in the Sacred Writings. He then examines whether this proposition, "The Father, the Son, and the Holy Spirit, are the one God," be so clearly and plainly revealed, and made an express term of happiness in the New Testament. The conclusion of this essay deserves to be quoted, to shew the spirit and views of the author.

"I hope I can appeal to the All-wise Searcher of Hearts, for the sincerity of my intentions in publishing the foregoing essay. I call him to witness, that it is my sincere aim to restrain that licentious and malignant spirit of censure and excommunication which has prevailed so mightily of late, and to revive decaying charity (that excellent, though neglected grace) which is the distinguishing mark of a disciple of our Lord, the bond and cement of the Christian society. If I offend any, I can only say it was far from my design, which was not to exasperate, but to edify. Let no one say, that the reason why I condemn reviling, hereticating, and anathematising is, because all the thunder and vengeance is levelled at men of my principles; for if I know any thing of my own heart, I am disposed to censure equally every degree of intemperate heat in each of the contending parties. I always had, I bless God, ever since I began to understand or think to any purpose, large and generous principles, and there never was any thing either in my temper or education which might incline me to narrowness and bigotry; and I am heartily glad of the opportunity which now offers itself, of making this public serious profession, that I value those who are of a different persuasion from me, more than those who agree with me in sentiment, if they are more serious, sober, and charitable."

The excellent spirit and just sentiments expressed in the preceding paragraph could not screen the author from obloquy. This piece raised him a large number of enemies: the poisoned arrows of detraction and calumny flew thick at him. He himself was stigmatized as a deceiver and antichrist, and a

curse was denounced against Mr. Houlton, his patron, for taking him into his house, and bidding him God-speed, in a virulent pamphlet, supposed to have been written by a clergyman.

In 1731, Dr. Foster published a valuable defence of Christianity, "generally and justly acknowledged," says Dr. Leland, "to be an ingenious performance and written with great clearness of thought and expression." It was entitled, "The Usefulness, Truth, and Excellency of the Christian Religion, defended against the Objections contained in a late Book, entitled, 'Christianity as old as the Creation.'" A second edition, with the addition of a postscript, followed the first impression, within the year. This performance, which excelled in solidity and precision, and in a freedom from every thing of which the opponent could take advantage, did the author great honour, as worthy of the subject. Even Tindall himself is said to have spoken of it in terms of particular respect.

In 1733, there came from the press a volume of Dr. Foster's Sermons on divers subjects. A foreign literary journal spoke of them in high terms, as amongst the best sermons which England had produced, displaying piety, candour, and moderation; strong reasoning, and a care to advance nothing but on the incontestable principles of reason and natural interpretations of Scripture. "The reputation," says the writer, "which the Preacher has acquired, and which attracts a crowded auditory from all parties, has lost nothing by the publication of these sermons: solid excellence and real beauties are independent of the graces of delivery*." A late celebrated writer, not partial to divines, or even to Christianity, speaks of Foster's sermons as "always moderate and judicious;" and, on the perusal of the article we have quoted, he says: "I have finished the 16th volume of the Bibliothèque Raisonnée: it contains Foster's Sermons. Wonderful! a divine preferring reason to faith, and more afraid of vice than heresy †!"

One of these sermons, on the subject of heresy, drew on the author the animadversions of Dr. Henry Stebbing, a Chaplain in Ordinary to his Majesty, and Preacher to the Hon. Society of Gray's Inn, and gave occasion to a controversy which extended through several publications that excited much attention; the titles of which were, 1. "A Letter to Mr. Foster on the Subject of Heresy, 1735:" 2. "An Answer to Dr. Stebbing's Letter on the Subject of Heresy; in a Letter to the Doctor; by James Foster, 1735:" 3. "A Second Letter to Mr. Foster on the Subject of Heresy, in Answer to his First; by

* Bib. Raison. Amsterdam. Vol. XVI. 1736. pp. 42.
† Gibbon's Life. Vol. II. pp. 107. 142.

Henry Stebbing, D.D. 1735:" 4. "An Answer to Dr. Stebbing's Second Letter on the Subject of Heresy; in which the whole Controversy is fairly stated and re-examined; by James Foster, 1736:" 5. "A True State of the Controversy with Mr. Foster on the Subject of Heresy; in answer to his Second Letter, by Henry Stebbing, D.D. 1736:" 6. "An Answer to Dr. Stebbing's 'True State of the Controversy with Mr. Foster on the Subject of Heresy;' by James Foster, 1737." The sentiment advanced by Mr. Foster (from Tit. iii. 10, 11.) was, that a heretic was one who, contrary to his own conviction, maintained any doctrine; and he inferred that as none can ordinarily tell who is self-condemned, without the gift of discerning spirits, the use of the rule laid down in that passage was peculiar to the apostles' time. Dr. Stebbing contended, that the meaning was, that such a person not studying, like many other offenders, to conceal his crime, and thereby obliging others to prove it, but openly declaring and maintaining his sentiments, was accused and condemned out of his own mouth *.

Dr. Stebbing, in the tone of an assuming dogmatist, began the debate in a strain that tended to draw an odium on the opinion and doctrine of the person with whom he entered the lists; and his arguments led to support and justify spiritual domination and tyranny†. The controversy produced the following epigrammatic lines, that appeared in the Gentleman's Magazine:—

"The Doctor states the case so odd,
That both are in the lurch—
Stebbing a heretic to God,
And Foster to the Church.

"The Doctor is in a hopeful case,
Poor Foster is undone:
For Heav'n, we know, abounds with grace,
Alas! the Church has none."

Three volumes of sermons, within a few years, followed the appearance of the first: but his most splendid publication, with respect to the patronage with which it was favoured, and the manner in which it was printed, was "Discourses on all the Principal Branches of Natural Religion and Social Virtue," 2 vols. 4to. It was honoured with the names of no less than two thousand subscribers. In these discourses, as the author observes, some things, perhaps, will be found that are not so

* Doddridge's Course of Lectures, Vol. II. p. 2, 3. 8vo.
† Bib. Raison. Vol. XVII, p. 18, 45.

common in writings of this kind, or are illustrated in a new and peculiar manner; and one chief view throughout the whole was to render both the principles and proofs of natural religion, which equally concern all without distinction, fully intelligible to all, by omitting, as much as possible, all philosophical and scholastic terms, and "reducing more involved and abstruse demonstrations to a plainer form." It is thought that he destroyed his health by too close an application to this work. To the second volume are annexed, "Offices of Devotion suited to the Principal Subjects treated upon in the foregoing Discourses." These prayers have been deservedly pronounced "rational and sublime*." His works were translated into foreign languages, and spread his name through distant kingdoms.

Dr. Foster, besides the works already mentioned, published several funeral sermons; as, for Mr. Wilkes, the father, it is conceived, of the celebrated John Wilkes; for the Rev. Mr. Ashworth; and for the Rev. and venerable Confessor, Thomas Emlyn; and also an account of Lord Kilmarnock. His style is described as manly, polished, flowing, and perspicuous. "He paid," says Mr. Bulkley, "an habitual attention to the strength and purity of our language, and by his works has contributed not a little towards preserving its force and dignity, amidst that crowd of loose and venal writers, who are every day enfeebling and debasing it. His address was lively and penetrating; forcible, but yet soft and tender; raised and elevated, but neither boisterous nor assuming †."

Without employing any delusive arts to bribe the passions, to play with the imagination, and to impose on the understanding, he rose to great celebrity as a preacher. The scope and tendency of his discourses was practical and moral: the sentiments which he delivered, with freedom and without reserve, were rational and judicious: his voice was sweet, strong, and harmonious: his action was graceful, forcible, and grave, free from violence and distortion: his appropriate, well-placed, and solemn pauses awakened attention, and gave energy to the important truths he delivered. Pope has borne testimony to his talents and his fame:—

> "Let modest Foster, if he will, excel
> Ten Metropolitans in preaching well."

Some lines that were circulated in that day, descriptive of the different manner and characters of the eminent Dissenting Ministers, his contemporaries, thus delineate his excellencies:

* Duncombe's "Letters by several Eminent Persons," Vol. III. p. 15.
† Sermon on the Death of Dr. Foster, p. 22.

> " But see the accomplished Orator appear,
> Refined his language, and his reason clear!
> Thou, Foster, only, hast the pleasing art,
> At once to charm the ear, and mend the heart."

Dr. Foster, amidst all this popularity and eclat, was modest and humble. His zeal for the promotion of every personal and social virtue kept pace with his increasing fame. What he aimed at was, as he himself assures us, " the advancement of the glory of Christ, and the exaltation of his divine religion: and I take this opportunity," says he*, " to declare, in an age in which scepticism prevails to a high degree, that I esteem it an honour to be a firm believer, and, from devotedness of mind, a preacher and public advocate for the Christian institution; and think all those justly chargeable with great baseness, pusillanimity, and hypocrisy, who either preach or profess it for the sake of popularity, or any worldly consideration whatsoever, without being themselves real and hearty Christians."

His civil principles were full of loyalty to the Hanover Family, and he laboured to disseminate sentiments of public virtue and true patriotism; but he discarded the authority of the magistrate in religion. " The magistrate's authority in matters of conscience," says he, in his chapter on government, " must be nothing, unless it be unlimited and absolute in all instances; to assert which would be to abolish reason, conscience, and integrity altogether, and to exclude the government of God himself. To allow the magistrate a right to impose the minutest article in religion is directly calculated, and the experience of the world shews, that it has no other usual effect than, to produce ignorance, slavery, and misery. A public leading in religion has usually been the bane of knowledge and rational piety, and continues at this day, in almost all nations, to be no better than the establishment of falsehood and iniquity by law."

The writer of this memoir recollects, that Dr. Foster was spoken of as distinguished by his humanity and compassionate sympathies. In the goodness of his spirit, Dr. Fleming traces the real grounds of his popularity. " Although his fine genius, his lively imagination, had," says he, " the aid of an uncommon sprightliness and vivacity in his address, as well as the decorations of chosen diction, masterly expression, and sublime idea; yet the generosity of his spirit gave the most captivating touches in all his compositions. His manly sympathies had in them the fire, the energy, that so irresistibly charms. His be-

* Conclusion, in Discourses, Vol. I. p. 269.

neficence was so extraordinary, that he never reserved any of his appointments for his own future use; but his poor brethren in the ministry, the widow, the fatherless, the distressed, were his treasure." An incident occurs to the recollection of him who now holds the pen, which he heard in the days of his youth. The Doctor was passing by a door, around which a crowd was gathered: on inquiring into the cause, he learned that the man of the house was under the hands of the bailiffs, who were about to carry him to jail for a debt of 10*l*. His pity was moved, and he kindly and generously stopt the process, by engaging to discharge the debt for the afflicted stranger. The only method he adopted to provide for a day of inability was, by storing his library with curious and valuable editions of the classics, the sale of which might be productive of some relief in a future emergency*. Had it not been for the two thousand subscribers to his "Discourses on Natural Religion, &c." he must have died possessed of scarcely any property; "for, among all his objects of compassion," as Dr. Fleming expresses it, "that most remote from consideration was himself."

His chapters on the divine perfections exhibit the elevated sentiments of piety which he entertained; and the "Offices of Devotion," which accompanied his Discourses, and were afterwards printed by themselves, display the spirit of his piety. He had the happy art of kindling and raising devout affections, when he led the public homage, that even the enemy to free prayer could not avoid being fervently engaged. In early life, the principle of divine faith animated and supported him. "When a young student called upon him during the discomposing times in the West, who seemed a little dispirited, Mr. Foster, looking stedfastly in his face, said to him: "What? dost thou think there is no truth in the promises? First, seek the kingdom of God and his righteousness, and all other things shall be added. All things shall work together for good to them that love God, &c." In a lucid interval, about six weeks before his death, he spoke with great clearness and connection upon those words of the Apostle: "If in this life only we have hope in Christ, we are of all men most miserable:" choosing to apply them to his own condition, and shewing that in the moments of reflection his thoughts and faith were, to the last, fixed on the promises and hopes of the gospel.

To the end of life, however, obloquy and odium accompanied the name of this amiable and excellent man; and bigotry in-

* On the information of Dr. William Harris, author of the Life of James I. Charles I. and II. and Oliver Cromwell, after the manner of Bayle.

sulted, as it were, his ashes; for it is said, that after his interment some persons collected themselves over his grave, and danced with airs of triumph. This triumph was as transient as it was mean and barbarous. On his tomb his name was recorded with honour:—

EPITAPH OF DR. JAMES FOSTER.

"Here lie the Remains of
JAMES FOSTER, D.D.
Born at Exeter, in Devonshire, 16th Sept. 1697.
Early trained up to academical studies,
And prepared for the Sacred Work to which he devoted himself,
By diligent researches into the Holy Scriptures,
And the assistance they afford as a guide to natural reason,
As also by serious piety, elevated thought,
Happy facility in composing, and fluency of expression,
His judgment in Divine Things not guided by the opinions of others,
Produced many discoveries and writings out of the common way,
Some in defence of the Christian religion,
But most in recommending love towards God and men.
Notwithstanding the censures which fell upon him,
He was candid towards all whom he believed sincere,
Beneficent, to the neglect of himself,
Agreeable and useful in conversation,
And careful to avoid even the appearance of evil.
He began his ministry in the West country,
Under great discouragements,
Was ordained Pastor, in July, 1724, at Barbican, in London,
And, after twenty years' service there,
Removed to Pinner's-hall, in the same city.
In December, 1748, the University of Aberdeen, in Scotland,
Conferred on him, unsought, the degree of Doctor in Divinity.
His eloquence procured him many hearers, of different persuasions,
Till at length, by his great assiduity, in preaching, and writing,
He sunk into a nervous disorder,
Which, increasing upon him for two or three years,
Put an end to his life, 5th Nov. 1753,
In the 57th year of his age."

The above inscription, on a handsome tomb in Bunhill-fields, is not the only memorial of the high estimation in which his talents and virtues were held. John Billingsley, Esq. of Oakhill, in the parish of Ashwick, Somersetshire, some years since re-built, in a modern and handsome style of architecture, the house in which Dr. Foster, in his younger

years, found a retreat from clamour and contest. " It stands in a very romantic situation, in a fine fruitful vale, richly wooded with a variety of trees and shrubs on either side the slopes which bound its extent, and patched with huge rocks, which project through the foliage from the lofty brow of the cliffs. In the garden is an old summer-house, almost covered with ivy, in which he studied. A small stone, placed therein, is inscribed to his memory in the following words: 'Sacred to the memory of the celebrated James Foster, D.D. who, in this humble and retired mansion, secluded from the fury of bigots and the cares of a busy world, spent several years, and composed many of those excellent Discourses on Natural Religion and Social Virtue (with the annexed Offices of Devotion) which have been read with universal admiration during the last and present ages; and which, while they exhibit to posterity the most beautiful display of the divine attributes, and important duties of human life, will immortalize the name and memory of their learned and pious author *.'"

J. T.

MISCELLANEOUS COMMUNICATIONS.

"MEMOIRS" OF DR. PRIESTLEY—BEATTIE—TOPLADY.

To the Editor of the Monthly Repository.

SIR,

FROM the regard which I have always borne to the character and writings of Dr. Priestley, I never could look into his "Examination of Reid, Beattie, and Oswald," especially the Dedication of that work, without regret. The Scotch Doctors are there arraigned with a solemnity rather ludicrous, considering that they are only charged with metaphysical delinquency. In justice to the author, it should be added, that in his Memoirs (p. 78) he speaks of the "Examination" as "written in a manner he did not entirely approve." I wish he had expressed in still stronger terms his disapprobation of a style of writing from which he was, I think, in general, remarkably free, for an author so often involved in controversy.

I was led to these observations by reading the interesting volume of Dr. Priestley's Memoirs, &c. where his learned

* Collinson's "History of Somersetshire," Vol. II. p. 449, 450. N. B.—The preceding Memoir, where other authorities are not quoted, is drawn up from the materials furnished by Dr. Fleming's and Mr. Bulkley's Sermons on the Death of Dr. Foster.

annotator, Mr. Cooper, has brought a charge against one of the before-mentioned doctors, in his character of a poet, far more serious than any thing of which Dr. Priestley had accused the triumvirate. In the Appendix (p. 319. Note) having quoted part of a Latin ode by Gray, from his Life (ii. 44), in which that poet appears to indulge too readily "the sad solace of eternal sleep," Mr. Cooper adds—"It is still more singular that Dr. Beattie, with all his professions of Christianity, should not have been aware of the atheistical complexion of the following passage of his "Hermit."

> "Nor yet for the ravage of winter I mourn,
> Kind Nature the embryo blossom shall save:
> But when shall spring visit the mouldering urn?
> O! when shall it dawn on the night of the grave!"

I can see nothing here to justify the annotator's censure; and I am persuaded that Mr. Cooper, in his judicial capacity, would at once dismiss from his court a charge supported by such insufficient evidence. It would be trifling to remark, that the word "Nature," especially in the licence of poetic diction, commonly designs the Author of nature: and what are the lines quoted, connected with those which precede them, but, like Young's "True Estimate of Human Life," (the second part of which never appeared,) a statement of one, and that the melancholy view of man's condition. The whole of those stanzas reminds me of a passage in the book of Job (xiv. 7—10.) which probably our Poet had in recollection, where a beautiful description of the annual revivals of the vegetable world is closed by this affecting inquiry: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

The original edition of the "Hermit," the only part which has been set to music, and the only one, I am persuaded, which Mr. Cooper had seen, ended with the stanza to which he has attributed an "atheistical complexion," of which I much doubt whether you or your readers will be "aware," any more than was Dr. Beattie himself. The poet, however, was not satisfied with having left man in "the night of the grave," that *ne plus ultra* of rational philosophy. I have before me an edition of his poems, in 1780, where the following stanzas are added, not, I believe, for the first time:—

> "'Twas thus, by the glare of false science betray'd,
> That leads to bewilder, and dazzles to blind,
> My thoughts wont to roam from shade onward to shade,
> Destruction before me, and sorrow behind:

O, pity, great Father of Light! then I cry'd,
Thy creature who fain would not wander from thee:
Lo! humbled in dust, I relinquish my pride;
From doubt and from darkness thou only can'st free.

And darkness and doubt are now flying away,
No longer I roam in conjecture forlorn:
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn.
See Truth, Love, and Mercy, in triumph descending,
And Nature all glowing, in Eden's first bloom!
On the cold cheek of Death smiles and roses are blending,
And Beauty immortal awakes from the tomb!"

These lines will be allowed to appear consistent with the author's "professions of Christianity," and to express very happily the sentiments of those who, "depending on the truth of the Christian Scriptures, look forward with anxious hope to a continued and more perfect state of existence after death." Mr. Cooper could not possibly know, that before his insinuations against Dr. Beattie could be read in Britain, the subject of them would be "out of hearing, far away in the land where all things are forgotten." Should this letter come under the eye of the learned annotator, I doubt not but he will do ample justice to the author of the "Hermit," whose Poetry, unless the feelings of youth and manhood have both deceived me, will be read and admired, when his Metaphysics may have been long and deservedly forgotten.

Before I quit the "Memoirs," give me leave to add, concerning Toplady, that "fierce polemic issuing from his den," who is justly represented (in p. 321) as having "connected the doctrine of necessity with all the bigotry of Calvinism," that he occasionally corresponded with Dr. Priestley, who wished to make him a philosophical necessarian, and whom he appears to have treated with great respect, though he assailed his Arminian antagonists, Sellon, Wesley, &c. with more than Warburtonian insolence. Soon after Toplady's death, in 1778, his posthumous works were published. They are a strange medley, brought together by a needy relation, who emptied his escrutoire to fill a volume. There are two letters to Dr. Priestley, one of which has the following passage, the only one I remember, and which exhibits a curious contrast of images. "Let a man's principles be black as hell, it is nothing to me if he has the courage to avow them. I love a man whom I can hold up as a piece of chrystal, and look through him: for this I have always admired Dr. Priestley." Toplady was a democratic politician, and a determined foe of the American war. He ap-

pears from his letters to have been well acquainted with Mr. Burgh, the author of "Political Disquisitions," and Mrs. Macaulay: in a letter to her he gives a particular account of the sudden death of Mr. Thomas Hollis, with whom he also seems to have been in habits of intercourse.

I remain, Sir, your's,

Jan. 7, 1807. LAICUS.

THE REV. S. CLARK—ECLECTIC REVIEW.

To the Editor of the Monthly Repository.

SIR,

I WAS glad to see in your number for December*, the memoirs of the Rev. Mr. Clark, of Birmingham. I believe all who knew him will assent to the justice of the character there given him. The writer, I presume, will not be offended if, to the account of his few publications, you should add that he was the editor of Dr. Doddridge's Lectures, and that he executed that important office with great industry and judgment, as his own modest advertisement prefixed will sufficiently shew. It is dated January 31, 1763.

But I should not have troubled you with this note, had it not been for an uncandid and unjust reflection upon Mr. Clark, as well as upon the Academy of which he was a tutor, in a late number of the Eclectic Review, in the article on the Life of Dr. Priestley, p. 934. I shall not think it worth my while to animadvert upon the whole passage respecting the Daventry Academy, nor shall I attempt a vindication of the method of education there pursued, according to Dr. Doddridge's plan. Such expressions as, "the rank weeds of that rotten bed"—"in such a polluted soil, and amidst the mephytic exhalations, no holy dispositions can possibly flourish," &c. deserve nothing but contempt. The passage I meant particularly to notice is what relates to Mr. Clark, which contains, however, no friendly insinuation respecting the other worthy tutor. It is this: "On leaving Dr. Ashworth and his Arian colleague, Mr. Priestley settled," &c. For what purpose was this frightful name, Arian, applied to Mr. Clark, but to fix a stigma upon his character, and upon that of his worthy colleague? So, other excellent and candid men have been stigmatized by bigots, among whom may be mentioned the amiable Dr. Watts, and with equally just reason. Give me leave to tell this illiberal Reviewer, through your channel, that Mr. Clark was no Arian. This

* Vol. I. p. 617.

might, indeed, be presumed from Dr. Doddridge's high esteem for him: but I had the pleasure of knowing him personally, being partly under his tuition; and I have sufficient evidence, that though Mr. Clark did not profess to believe the Athanasian creed, he was no more an Arian than the compiler of it. Let this Eclectic Reviewer then take care for the future, when he gives opprobrious names to any, that they be founded in

TRUTH.

REMARKS ON STONE'S VISITATION SERMON.

To the Editor of the Monthly Repository.

SIR,

THE following remarks were found written on the front page and margins of a copy of Mr. Stone's sermon belonging to a friend of mine, by a clergyman who has lately written largely on the subject of prophecy. I offer no observation on the *place* and *manner* of inserting them (entirely without my friend's consent, or even knowledge, till the pamphlet was returned to him by another clergyman to whom it had been lent, with permission indeed to shew it), except that it seems to give the proprietor of the book, so spoiled, a perfect liberty to make what use of them he pleases. He therefore desires that they may be sent to your useful Miscellany; in order that Mr. Stone, or any other person, may have the opportunity to notice and answer them; which, perhaps, would not be difficult. At least, a public discussion cannot fail to be ultimately beneficial to the cause of truth.

An early insertion will oblige your humble servant,

V. F.

"Mr. Stone must have read the ancient prophets in a most cursory manner, to hazard the strange assertions which the reader will find in the following discourse. The prediction contained in Micah v. 2. is expressly applied by the Chaldee paraphrast to the Messiah, just as the chief priests (Matt. ii. 6.) rightly interpreted it to Herod: "Et tu, Bethlehem Ephrata,—ex te coram me prodibit Christus." It is one of the many passages under the Law, wherein the divinity of our blessed Saviour is unequivocally declared. He, whom David styles "God"—whom Isaiah styles "the mighty God, the Father of Eternity"—whom Zechariah dignifies with the incommunicable name of "Jehovah," representing him, nevertheless, as sent by Jehovah: he it is whose goings forth are declared by Micah to have been from of old, from everlasting, although in his human capacity he should be born at Bethlehem; he it is, whom the writers of the New Testament assert to be God, manifest in the flesh—God, who

hath purchased the church with his own blood; the pre-existent Creator of the universe, equal with God the Father, King of Kings, and Lord of Lords, Alpha and Omega, the Beginning and the End, the First and the Last. Compare Psalm xlv. 6, 7, 11. Isaiah ix. 6, 7. Zech. ii. 8—13. Micah, v. 2. 1 Timothy, iii. 16. Acts, xx. 28. Coloss. i. 15—17. Phil. ii. 6. Rev. xix. 16. xxii. 13, 16. Mr. Stone has completely mistaken the prophecy in Isaiah vii. 14—16. "The child" mentioned in verse 16, is Shear-Jashub, not Emmanuel. As Dr. Kennicot rightly observes, the word ought to be translated "this child." Isaiah holds his son in his hand, and points to him. The word עלמה only occurs seven times in the Bible, and it invariably denotes either a "virgin," or "a state of virginity." Its very derivation, indeed, shews its import. A virgin was called עלמה, from the concealed retired condition in which young unmarried women were kept in the East. Nothing is more common in the Bible than a "prophetic" sign. Here an event remotely future is a sign to Ahaz of speedily approaching deliverance. A virgin shall bear a son, whose nature shall be so mysterious as to justify his being called "God with us," or, as Jeremiah styles him, "Jehovah our Righteousness." This last name the LXX write Ιωσεδεκ, making it a compound proper name, like Emmanuel. It is superfluous to point out to the discerning reader, that not a shadow of proof is given of the supposed interpolations in St. Matthew and elsewhere. But, though proof be wanting, we have Mr. Stone's *ipse dixit:* his ignorance of the church-history is lamentable: he represents the Athanasian Trinity as being a yet further corruption of the Arian Trinity. Arius and Athanasius were contemporaries; and the opinions of Arius were opposed, on their first promulgation, by those who already held the opinions of Athanasius. But perhaps Mr. Stone will require us to believe, that all those passages in the very earliest fathers, wherein the divinity of Christ is asserted, are mere interpolations. If so, he will certainly out-Procrustes even Procrustes himself. Mr. Stone wishes to substitute a subscription to the Scriptures only, for a subscription to the articles. What Scriptures? Certainly not the Scriptures as they stand at present; for Mr. S. rejects all those parts of them which declare the divinity of Christ, and the atonement, as spurious interpolations. It is plain, therefore, that he modestly *requires* the church to subscribe to *his* Scriptures; that is to say, the Scriptures when garbled and mutilated by the mere conjectural emendation of the Rector of Cold Norton. For the doctrine of atonement, it is declared in Jewish prophecy, see Isaiah liii. 4—8. 11, 12. Dan. ix. 24—26. I do not mention the Levitical sacrifices, particularly the Paschal Lamb, because Mr. S. would probably deny the whole scheme of types and anti-types: yet the reader may compare John i. 36. and Rev. v. 6, 8, 9, 12. with the institution of the Passover."

To the Supporters of the Unitarian Fund.

MY CHRISTIAN BRETHREN,

AN advocate for those views of the doctrine of the Divine Unity which you espouse, has read the report of the commencement and progress of the measures which you have adopted to promote the reception of that doctrine, with sacred pleasure. Indulge him, if he wishes, to animate your efforts, and to express the satisfaction which their nature and the opening prospect of their eventual success afford him. Accept his congratulations on the propitious circumstances which enlivened your first annual meeting, and tended to encourage and stimulate the prosecution of the laudable design in which you have embarked. You felt that your design met with an approbation on which you had not calculated. You felt yourselves invited to proceed in it with vigour and resolution, tempered with candour and prudence. It was a great consolation, we are told, to that excellent confessor, Mr. Thomas Emlyn, who suffered obloquy, imprisonment, and fines, in the beginning of the eighteenth century, that he lived to see the progress of those very principles which had exposed him to rage and ignominy. He had, in the prime of his days, sustained severe persecution for strenuously, but modestly, asserting the unity and supremacy of the One God and Father of all: under the infirmities and languor of old age, and in the view of death, it was a ground of rejoicing to see the truth which he had defended, at the loss of his good name, substance, and liberty, spreading its power; and to witness, that though he himself had suffered "as an evil doer, even unto bonds, yet the word of God was not bound*."

You, Christians, have beheld the increasing progress of just sentiments concerning the Divine Unity. Some of you, perhaps a considerable proportion of your number, are examples of the power of truth, of the energy of good sense and plain Scripture, correcting, in this instance, the errors of education, and triumphing over the many prejudices which fix the adherence of numbers to those errors. I have often reflected, with surprise and pleasure, on the great and increasing spread of those opinions, which, in my early years, were deemed highly heretical. It is an incontrovertible fact, that numbers, if not all, who have sat down, calmly and diligently, to investigate the grounds on which rest the commonly received opinions concerning the person of Christ and the doctrine of the Trinity,

* Dr. Foster's Funeral Sermon for Mr. Emlyn, p. 38. 1741.

with every motive from education, authority, popularity, and interest to attach them to those principles, have, at the end of their inquiries, been convinced that they had no solid support in Scripture. What is to be expected, but that this will be more and more the case? What is to be expected from continued, spreading, and growing inquiries, but new convictions and a wider diffusion of truth?

The commencement of your measures, for the dissemination of the true knowledge of God and of his Christ, is favourable to such anticipations. It omens well. You behold the success of your efforts: you look forward to their future efficacy, and, with devout exultation, you say, within yourselves, "Great is the truth, and it will prevail." But, besides probabilities, besides conclusions drawn from the natural tendency of free and serious inquiry—besides appearances that augur the progress of truth—you have "a more sure word of prophecy" on which to form your hopes. The sure word of prophecy realises anticipations, and converts conjectures into faith. On the authority of divine oracles, you may build your hope of the prevalence of sacred knowledge—of the extirpation of error—and of the final general reception of just views concerning the unity of God, in particular.

The divine oracle spoken by Isaiah declares, chap. xi. 4. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Chap. ii. 2. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Chap. xxix. 18. "In that day shall the deaf hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness." Verse 24. "They also that erred in the spirit shall come to understanding; and they that murmured shall learn doctrine." The divine oracle declares, by Jeremiah, xxxi. 31—34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." This declaration is repeated by the Apostle, Heb. viii. 8. to revive the expectation it raises, and to lead forward our views to its full accomplishment. The divine oracle has declared this, in Daniel, both by words and symbols. The stone which smote Nebuchad-

nezzar's image, and was intended to represent a kingdom the God of Heaven would set up, is to "become a great mountain, and to fill the whole earth," chap. ii. 34, 35. Then it is predicted, chap. xii. 4. "Many shall run to and fro, and knowledge shall be increased." The divine oracle has directed our views to the same event, by the parables of Jesus: by one of "a grain of mustard, which a man took and sowed in his fields; which is the least of all seeds, but, when it is grown, it is the greatest among herbs, and becomes a tree, and the birds of the air come and lodge in the branches thereof:" and by another parable, of "a little leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Matt. xiii. 31—33. Both these parables are prophetical, and point to one event, the growing and universal spread of Christian truth, or of the religion taught by Christ; of which one fundamental article is, "That the Lord our God is one Lord; and the other is, that Jesus is the Christ; a man approved of God, whom God hath raised up and made both Lord and Christ;" Matt. xxii. 37. compared with Deut. vi. 5. and Acts ii. 22, 32, 36.

You will recal to memory, with pleasure and with hope, these prophetic declarations, as justifying the expectation that the faith you profess—the belief that the Father is the only true God, and that Jesus of Nazareth is the Christ, his anointed Messenger and Servant, John xvii. 3. is the truth with which all flesh, agreeably to the prayer of your Lord, shall, in due season, become acquainted; that prayer of sublime devotion to his Father, and of diffusive benevolence to mankind, with which, by a predictive spirit, he closed his ministry.

The "sure word of prophecy," uttered by the seers of old, and confirmed by the words of Jesus, the true and faithful Witness, hath predicted (referring, in particular, to the rise and spread, and universal influence of the Gospel) the future prevalence of divine knowledge. The prophetic spirit foresaw and predicted, that the Gospel itself, after it had been embraced in its purity and simplicity, would be corrupted and perverted by human inventions. The foresight was in many, many instances, through a course of ages, realized. It has been ever consolatory to the friends of truth and pure Christianity, that as the corruption of the Gospel, so the recovery of it to its pristine simplicity, was predicted. The final extirpation of religious falsehood and error forms a gladdening subject of prophecy. "Every plant," saith our divine Master, "which my heavenly Father hath not planted, shall be rooted up," Matt. xv. 13. "Other foundation can no man lay," saith the Apostle, "than that which is laid, which is Jesus Christ.

Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest. For the day shall declare it; because it shall be revealed [or, discovered] by fire; and the fire shall try every man's work of what sort it is," 1 Cor. iii. 11—13. Good or bad doctrines are meant by this metaphorical language; the test to which time will bring them, or the scrutiny they will undergo in a day of judgment, is described; and the total subversion and overthrow of them is foretold. The same Apostle, having delineated the future apostacy from Christian verity, under the symbolical character of "the man of sin," denounces his destruction; "whom the Lord," he says, "shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming," 2 Thess. ii. 8. All the prophetic scenes exhibited to John, and the great design of the book of Revelations, lead to the same joyful conclusion; that whatever influence of power, or corrupt inventions of error, have tarnished the glory and obstructed the design of the Gospel, shall be eventually done away. You, Christian brethren, who have a full persuasion that the doctrine of the Trinity, and the sentiments concerning the person of Christ generally entertained, are gross corruptions of Christianity, can feel no hesitation to include in the glorious hope set before you in the word of prophecy, the unanimity and general consent with which those corrupt doctrines will, in the end, be discarded, and men will be brought to acknowledge, with one heart and one voice, that there is to us "one God the Father, and one Mediator between God and men, the man Christ Jesus; and that every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father."

Once more, let me call your attention to those prophecies, in particular, in which the general reception of just notions concerning the unity and supremacy of God is explicitly predicted. To this purpose is Psal. lxxxvi. 9, "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy name." To this purpose is Isai. ii. 2. (before quoted). Likewise, ch. lxvi. 18, 23. "It shall come, that I will gather all nations and tongues, and they shall see my glory. From one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." So Zechariah, chap. viii. 21, 22. "And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts. I will go also. Yea, many and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." Chap. xiv. 9. "And the Lord shall be King over all

the earth; in that day shall there be one Lord, and his name one." The canon of the Hebrew Scriptures closes with a similar prediction: "From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts." Malachi, i. 11. These prophecies, it is allowed, point particularly against pagan polytheism and idolatry; but I see not how they can receive their full accomplishment but in the entire removal, in the overthrow, by the power of reason and Scripture, of the Christian as well as pagan deviations from the doctrine of the divine unity. The Being whose universal adoration is foretold is uniformly spoken of, in these predictive passages, as *one* Being, *one* Mind, by the personal pronouns of the singular number. The Being thus described is the one God of the Jews, whose laws opened with this command, "Thou shalt have no other Gods before *Me*:" not before *us*: the Being whom the Apostle, in the character of a Christian, declares he worshipped as "the God of their fathers." In perfect correspondence with the sense and tenor of these prophecies, the same Apostle, in a kind of predictive delineation of the character of Jesus and of the final effect and end of his exaltation, leads our views to that state of religion, when God, under the precise idea which Unitarians form of him, shall be the supreme object of adoration, in the words already quoted: "At the name of Jesus every knee shall bow, of beings in heaven, and on earth, and under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." The same consummation, by the acknowledgment of the supremacy of God the Father, is foretold by the Apostle in the most unequivocal and expressive terms, as to take place at the resurrection: "Then will be the end, when Christ shall have delivered up the kingdom to God, even the Father; ..... and when all things shall be subjected to him, then the Son himself also will be subjected to him, who subjected all things to him, that God may be all among all," 1 Cor. xv. 24, 28 *. It is the sole adoration of one and the same Being which is predicted by the Prophets, and foretold by the Apostle, by the former under the name of Jehovah, or Lord; by the latter, under the specific character under which you, Brethren, revere and worship him, as the Father.

Reflect, Christians, on the circumstances in which you are

* Archbishop Newcome's Translation.

placed, and anticipate the prospect before you, to which the Prophets, Christ, and the Apostles, direct you to look with sacred hope and joy. "We are arrived," to use the words of an highly respected and much to be lamented friend, "at a grand period, for which Providence has been preparing the world for several centuries, when the doctrines of the unity of God and the humanity of Christ have been freed, not only from the gross corruptions of the dark ages of Popery, but likewise from the less obvious errors which were retained by the most enlightened of the Reformers; when these doctrines have been reconciled to the language of Scripture and the principles of reason; when a few men are so fully convinced of their truth and importance, that they have courage to profess them openly; and when mankind are alarmed at the progress which these sentiments are making. We appear to be come to the beginning of a new æra in the Christian church, the commencement of a reformation as remarkable and important as the reformation from Popery, and which will, in the course of time, eclipse the glory of that event, the first rescuing us from the errors of the Church of Rome only partially; this entirely; the one being the dawn of day, the other the meridian light*."

Let these considerations, Brethren, confirm your purpose. Let these prophetic views animate your zeal. It is by human means, by the regular course of human exertions, that Christianity, since the age of miracles has ceased, is to be preserved and propagated; and, when corrupted, reformed and brought back to its simplicity. Happy and honourable are they whom piety and the love of truth shall engage in every rational means of recovering "long-lost truth," and of bringing on the day of pure, unclouded Christianity!

Jan. 10, 1807. A BELIEVER IN THE PROPHETS.

To the Editor of the Monthly Repository.

SIR,

IF the following paper, which contains little more than loose hints on a point of considerable moment, be thought worthy of a place in your respectable Miscellany, it is at your service, and I hope the insertion of it may be useful to some of your readers.

I am, your's, &c.

Jan. 30, 1807. EUSEBIUS.

* Kenrick's judicious and instructive "Discourses on Various Topics," Vol. II. P. 354.

A VIEW OF UNITARIANISM AS CONNECTED WITH VITAL GODLINESS.

Whatever may be thought sublime in theory ought to be scrutinized as to its real utility, and the utility of religious doctrines is in exact proportion to their tendency to promote vital godliness, *i. e.* to generate true piety, solid virtue, and unassuming goodness. Unitarianism, though it derives no sublimity from obscurity, though it awes not by the mysteriousness of its appearance, but is confessedly the most simple and comprehensible system of religion ever maintained, under the Christian or any other name, is eminently calculated to influence the heart and life; in other words, to promote vital godliness. This is what I undertake to shew in this paper.

When it is proved that the Unitarian doctrine is clearly the uniform doctrine of divine revelation, which has been done by many able writers, it must necessarily follow that it is closely connected with vital godliness; for what comes from, and is the truth of God, must lead to him, tend to fill the mind with pious sentiments and dispositions, to produce the image of God in man, and stimulate to an undeviating course of obedience. Various causes may obstruct the production of these effects for a time; but when the doctrine is clearly conceived, and its influence deeply felt, in all its bearings and tendencies, persuaded I am the result will ever be found most favourable to experimental and practical Christianity.

Did I not wish to avoid whatever bears the least semblance to Pharisaical boasting, I might mention many instances which I have witnessed of the holy and happy effects of Unitarianism, not only in arresting the progress of, and turning to the divine testimony, those who were in the road from reputed orthodoxy to scepticism, and in recovering those who were actually caught in the vortex of infidelity, but also in improving the character and increasing the happiness of persons, who, though steady believers, had their minds constantly embarrassed, and the influence of the gospel upon their hearts much weakened, by the admission of the inexplicable dogmas of popular systems.

I might also insist on the wonderful effects, in the hearts and lives of men, of various classes in society, produced by the preaching of the Apostles, which was strictly Unitarian, according to the accounts given in the Book of Acts; but on this, though an argument of great weight, I shall not now enlarge. I shall content myself with making a few general remarks which naturally arise from an impartial view of the Unitarian doctrine.

I suppose it will be generally admitted, that no doctrine can affect the heart, and influence the conduct, any further than it is understood; for there seems no avenue to the heart but through the medium of the understanding. Incomprehensible and irrational notions may appeal to the passions, and agitate the feelings with

terror or with joy, by the false sublimity they derive from their obscurity, by the imposing solemnity with which they are asserted, by being regarded as a succedaneum for steady piety and undeviating virtue, and by the awful sanctions erroneously associated with them; but they cannot rationally influence the heart and life. The Unitarian doctrine, its enemies being judges, is most simple and comprehensible, so much so, that they have wrongly supposed it to be plain even to dulness and insipidity. If then it be calculated to inspire men with steady principles of piety and virtue, and to warm their hearts with benevolence, and that it is capable of doing this I shall show presently, its tendency to promote vital godliness cannot be reasonably doubted; for it appeals at once to the understanding, and is on a level with the common sense of unlearned men. It is what a doctrine intended to promote true godliness in the world ought to be, rational, easy to comprehend, suited to the leisure of the bulk of mankind, and a plain though narrow way to moral excellency and happiness. It is a fondness for marvellous and inexplicable things, generated and fostered by ages of misconception and prejudice, that prevents this being perceived.

Unitarian views of God have a tendency to produce the most exalted piety and virtue, and to render men happy in all circumstances. Unitarians view the Creator and supreme Governor of the universe, who upholds and directs all things, as one undivided Being; they believe that he is essentially loving and merciful, at all times, to all his creatures; that he is the common Father of all; that he orders every thing in wisdom and goodness, and will make every thing that takes place conduce to the individual and general happiness of mankind; that there is nothing in God, or that can proceed from him, that is in the least contrary to the purest goodness; that he neither wills nor desires any thing respecting his rational creatures but their improvement and happiness. How can these sentiments fill our minds without our seeing all things in God, and God in all things?—without our living under a sense of his presence, considering every thing as coming from his hand, and having a regard to him in every thing we do? They are certainly calculated to fill us with the highest admiration of his character, the strongest confidence in him, the most cheerful submission to his will; to yield great consolation in affliction; to inspire the most ardent love to God and man; in a word, to produce the highest-toned piety, virtue, and benevolence. I know that these effects can only be produced gradually, as the sentiments producing them imbue the mind, and habitually associate with the feelings.

Unitarian views of Christ have a direct tendency to promote vital godliness. Viewed simply as a man whom God hath exalted, and glorified in consequence of his obedience, Christ is perceived to be more nearly related to us than he could be, if a being of a different order to ourselves; and the suitableness of his example is more evident and striking. Viewing him as our elder brother, made in all

things like unto us, our feelings are the more excited towards him, we feel the more interested in all he hath done and attained. Condered as one of the human race, his example is perfectly suited to us, and the imitation of it appears practicable. Hence from his example, associated with his doctrine, we may derive constant support and encouragement, when called to struggle against powerful temptations, to endure severe afflictions, or to perform the most difficult duties. No pretence to excuse our want of conformity to his likeness, by arguing the natural disparity between him and us, remains. The great reward he hath attained assures us what will be the happy and glorious issue of an unwearied course of piety, virtue, and goodness, and inspires us with zeal and perseverance; for what a man hath attained men may attain; if we imitate him here, we shall be like him in glory hereafter. The tendency of these views to inspire the most powerful motives to holiness, and to fill us with strong consolation and everlasting joy, appears to me most evident.

The views Unitarians entertain of other religious doctrines tend effectually to secure the interests of vital godliness. They admit no excuse for ungodly tempers on the absurd ground of hereditary depravity, nor for the excesses of the passions, by irrationally supposing them to be inflamed by an invisible and most potent adversary. They reject the monstrous notion, which tends to sap the foundation of moral obligation, that another person has been righteous in our place and stead, and admit no man to be righteous any further than he doeth righteousness. They assert that every man is approved or disapproved of God according to his real character; that all the virtuous and good will be glorified with Christ, and all the wicked excluded from his kingdom. They admit no godliness to be real but what is vital, what exists in the heart and appears in the life, consisting in an habitual course of piety, accompanied by virtue and goodness.

As it so manifestly appears that Unitarianism is eminently calculated to promote the cause of rational and vital piety, on which the moral improvement and happiness of mankind essentially depend, our regard to the glory of God, and our love to our fellow-creatures, ought to stimulate us to make the most active and persevering exertions to promote the spread of Unitarian sentiments, and exhibit their practical tendency. Most ardently is it to be wished that every one who professes Unitarian doctrines may feel their influence in a high degree, and attain to that exalted tone of piety, virtue, and goodness which they are calculated to produce: this will be the way, if I may be allowed the expression, to live down the objections of our adversaries,

MR. BELSHAM'S STRICTURES UPON MR. B. CARPENTER'S DEFENCE OF ARIANISM IN HIS LECTURES.

LETTER I.

To the Editor of the Monthly Repository.

SIR,

HAVING experienced your indulgence upon former occasions, I request permission to insert in your valuable Repository a few strictures upon a late publication of a worthy friend, the Rev. Benjamin Carpenter, late of Clapham, but now of Old Swinford, in Worcestershire, entitled "Lectures on the Doctrines of Revelation*," in which he has made a severe attack upon the Unitarian doctrine of the proper humanity of Christ, and other doctrines connected with it, not without a mixture of some, I am sorry to say, not very liberal reflections upon those who maintain them, all which are equally unfounded and unjust, as I trust in the sequel abundantly to prove.

My worthy friend begins, in his dedication to the Rev. Hugh Worthington, with complimenting his patron and himself upon the "stedfastness of their faith," in not having altered their creed since they were fellow-students at the academy—a distinction to which, whether honourable or otherwise, I must confess that I can make no pretensions. On the contrary, I am apprehensive that I can hardly escape the oblique censure which the well-intentioned author passes upon those of his fellow-students, who having been "brought up in the gloomy system of Calvin, when they began to think for themselves, scarcely knew where to stop." To the whole of this charge I must unfortunately plead guilty. I was brought up in what my friend justly calls "the gloomy system of Calvinism;" and having begun to think, I know not where I shall stop, as I still profess to seek after knowledge, and am very far indeed from flattering myself that I approach the confines of discoverable truth.

But the circumstance which principally moves the indignation of my worthy friend, which has indeed roused him from

* Mr. Carpenter's work consists of two volumes: it is entitled, "Lectures on the Works of Creation and the Doctrines of Revelation." It is to the second volume only that these strictures are confined. It may be observed, by the way, that the work is printed with a degree of incorrectness which is a disgrace to the Stourbridge press. Errors abound in almost every page, and some are of such a nature as common readers would not easily correct. In p. 120, John v. 17. is mentioned as an interpolated verse, instead of 1 John v. 7.

his nine years' lethargy, and determined him at last to issue forth, cap-a-pie, into the field of controversy, is, it seems, "the strong and decisive language which some persons once adopted in favour of the pre-existence and atonement of Christ, and the positive manner in which they now reprobate these doctrines as unscriptural;" and, "considering the language of Scripture as still the same," he is "at a loss how to account for this phenomenon in the human mind." At any rate, however, "the strong and positive language adopted of late, at last induced him to publish those manuscripts," concerning which he appeals to the knowledge of his respectable patron, that he had adopted Horace's rule, "*nonum prematur in annum.*"

How far my good friend's reputation, or his cause, would have suffered by permitting his manuscripts to lie dormant for nine years longer, I leave others to judge: but to this further charge of using decisive language upon certain topics of controversy, I, for one, am again constrained to plead guilty, and the only defence which I can offer is, that the language which I am accustomed to use is that which expresses the genuine conviction of my own mind. Where I feel confidence, I express myself with decision, and where I feel doubt I express myself accordingly. To do otherwise would be either affectation or falsehood. And that phenomenon which appears to my worthy friend so marvellously mysterious and inexplicable, in my estimation, admits a very easy solution. An ignorant person, who does not understand the phraseology of Scripture, will be confident in error. The same person, when he is better informed, may, with justice, be equally confident in truth.

But my friend says, "I do not approve of that decisive manner which is adopted, in writing of doctrines, concerning which, pious, learned, and consistent Christians have thought differently." But why not? After a subject has been fully discussed, the evidence, on one side or the other, may be so clear as to leave no remains of doubt in an impartial and inquisitive mind. Does my good friend himself hesitate in his judgment concerning the doctrine of transubstantiation, the worship of the Virgin Mary, the "gloomy system of Calvin," or the Athanasian doctrine of the Trinity? Or, would he scruple to adopt decisive language, when writing upon these subjects? Yet these are "doctrines concerning which pious, learned, and judicious Christians have thought differently;" and I can assure my worthy friend, that he cannot be more firmly convinced of the falsehood of "the gloomy system of Calvin" than I am, after much laborious research, of the utter inad-

missibility of the unscriptural doctrine of Arius and all its collateral ramifications and consequences; and unless there be one law for Arians, and another for all denominations of Christians besides, he must allow me, and others who think with me, the same liberty of expressing our conviction concerning Arianism which he himself takes concerning Calvinism or popery.

My worthy friend appears, by the account which he gives of himself, in his sixth and seventh Lectures, to stand (ticklishly enough, indeed) upon the highest pinnacle of Arianism; and he tells the gentleman to whom he dedicates his book, that "he wishes to shew, that those which he deems the peculiar doctrines of Christianity are neither irrational nor unscriptural." My friend is by much too serious and solemn to mean any thing resembling a joke: but such is his method of treating the subject, such the scantiness of his proofs, and the breadth and liberality of his concessions, that a person who did not know him so well as I do might be excused in suspecting him to be an enemy in disguise—some unlucky wag—some Gregory Blunt*, whose true design is to betray the cause which he has undertaken to defend, and like a noted infidel of the last age, who attacked Christianity from a masked battery, that his intention is to prove that "Arianism is not founded on argument." But as this supposition is inadmissible, we may reasonably conclude, that if the system be capable of no better defence than what has been advanced by my worthy friend, the case is perfectly hopeless. Most assuredly, Arianism, after a long slumber of more than twenty years, does not now return to the encounter with the vigour and energy of a *giant refreshed:* but, with the feeble effort of palsied decrepitude, it launches a pointless weapon against the impenetrable ægis of truth, which drops harmless to the ground; and if nothing more satisfactory can be produced (and I know not that it can), by the remaining advocates of a declining cause, my friend's book might with justice have been entitled "Arianism at its last gasp."

In a succeeding letter I shall, with your permission, resume the subject; and, in the mean time, I remain, Sir,

Your humble servant,

Hackney, Feb. 12, 1807. T. BELSHAM.

* See "Six more Letters to Granville Sharp, Esq. by Gregory Blunt, Esq. Printed for Johnson, in St. Paul's Church-yard, 1803. With an Appendix, containing a Table of Evidences of the Divinity of Moses."

DEFENCE OF LOCKE AGAINST LORD ELDON.

To the Editor of the Monthly Repository.

SIR,

I WAS very sorry to observe, that a learned Peer, during the late debate in the House of Lords on the abolition of the Slave Trade, had employed the authority of Mr. Locke to justify the continuance of such a nefarious traffic. As you devoted several pages of your former volume to his memory, I beg leave to propose to you some "historic doubts" as to the propriety with which Lord Eldon introduced his name upon that occasion. I am more inclined to this attempt, as, judging from the very short report of the debate in the newspapers, Lord Holland, on whom the philanthropic mantle of his departed relation appears to have descended entire, was not fully informed upon the point. His Lordship seemed to admit that Mr. Locke had given an opinion in favour of the Slave Trade, though he took away the whole weight of his authority, as applying to our times, by shewing the utter ignorance on the subject which, till the late discussions, generally prevailed.

After an attentive examination of Mr. Locke's works, such as he presented them, by his will, to the University of Oxford, and his posthumous works, first added to the folio editions, I cannot find a syllable respecting negro slavery, nor any doctrine maintained which can be even tortured into an approbation of it. The only mention of the subject occurs in an 8vo. volume, published in 1720, sixteen years after his decease, entitled "A Collection of several Pieces of Mr. John Locke, never before printed, or not extant in his Works." The first of these pieces is, "The Fundamental Constitutions of Carolina," concerning which the editor of the volume, Mr. Des Maizeaux, says, that "the other proprietors desired Lord Ashley, afterwards Earl of Shaftesbury, to draw up the laws necessary for the establishment of their new colony; to which he the more readily consented, because he relied on the assistance of Mr. Locke." He adds, that the Constitutions are "printed from Mr. Locke's copy, wherein are several amendments made with his own hand, and which he presented as a work of his to one of his friends," from whom Mr. Des Maizeaux professes to have received it.

Two or three of these One-hundred-and-twenty Constitutions, and indeed the spirit of a great part of the whole, are certainly very unworthy of the author of the "Treatises of Government." We should rather have expected them from the author

of the "Patriarcha." One Constitution declares, that "all the leet-men shall be under the jurisdiction of the respective lords, without appeal; nor shall any leet-man or leet-woman have liberty to go off from the land of their particular lord without licence." This Constitution, however rigorous, yet as to the original leet-man who voluntarily entered himself, it is quite equitable, compared with the following—that "all the children of leet-men shall be leet-men, and so to all generations!" Thus was a cast to be formed among the Whites—a constitution worthy of Hindoo superstition. As to the Blacks, after providing, what a West-Indian legislator would never have thought of—that "slaves, as well as others, shall be of what church or profession any of them shall think best, and thereof be as fully members as any freeman"—there follows this truly abominable constitution: "Every freeman of Carolina shall have absolute power and authority over his negro slaves, of what opinion or religion soever."

This, I am persuaded, must be the passage, and the only one, to which Lord Eldon alluded in the late debate. That his Lordship would seldom refer to such a writer as Locke, except for such a purpose may be easily believed; nor can we fairly question the learned Lord's sincerity when he advocates the Slave-trade, however we may have suspected that of the late Premier in behalf of its abolition. To that measure Mr. Pitt afforded his eloquence, his vote, his personal influence; every thing but what it required—his influence as a Minister. Mr. Fox, on the contrary, made it almost the first act of his administration to commit the Parliament to an early consideration of a subject which, as we learn from Lord Holland, engaged the solicitude of his last hours.

To return to the learned Peer. After every allowance for a long-formed forensic habit of endeavouring to make "the worse appear the better cause," when the interest of a client might require it, was it justifiable, even as a *ruse de guerre*, to make free with such a name as Locke on such equivocal authority? The only question before the Lords, the traffic in slaves (including the unavoidable desolation of the African coast, and the horrors of the Middle Passage), did not come at all before the legislator for Carolina, so far as appears by any of the Constitutions: and supposing these to have been framed, not, as is most probable, in concert with Lord Shaftesbury, but by Mr. Locke alone, it should be considered that he was then little more than thirty years of age, and had just left the practice of medicine for the study of politics, under the patronage of that Lord, a versatile statesman, to whom he

was first introduced as his physician. "Happy, past the common lot," is the author or the man "whose riper years canno upbraid his green." Yet these Constitutions Mr. Locke never owned publicly; and, from the foregoing extracts, it appears that the author of the "Treatises of Government," written at sixty years of age, expressly to justify the Revolution in 1688, might as fairly at this day be claimed as an advocate for hereditary, interminable vassalage as for negro-slavery, on the authority of his crude political conceptions at the age of thirty. I venture thus to speak of the "Constitutions," from the well-known fact, that they never answered their design, and were abrogated, after twenty years of troublesome experiment. Lord Eldon is not the first who has injured Mr. Locke, by overlooking dates. Mr. Adams, who ought to have informed himself better, when writing his "Defence of the American Constitutions," takes for granted that the "Treatises of Government" preceded, instead of following after more than thirty years, the "Fundamental Constitutions." On these false premises, he gravely concludes that a person "may defend the principles of liberty and the rights of mankind with great ability and success, and yet, after all, when called upon to produce a plan of legislation, he may astonish the world with a signal absurdity."

Thus has a great political sage been made to suffer from the inexperience of his earlier years: yet let any one give the slightest attention to the principles avowed in the "Treatises of Government," and then say whether their author could, even by implication, have approved any form of slavery. The first sentence of that work, had Lord Eldon happened to open upon it, even if its phraseology had failed to correct his Lordship's judgment, might at least have induced him to spare the reputation of Locke. "Slavery," says this supposed advocate of a slave-trade, "is so vile and miserable an estate of man, and so directly opposite to the generous temper and courage of our nation, that 'tis hardly to be conceived that an Englishman, much less a gentleman, should plead for it."

If I have detained you longer than I designed on a subject in one view highly political, you will pardon me, on account of its important influence, in another view, on the progress of "pure and undefiled religion." How that progress is retarded by our guilty commerce was well described, many years ago, by an author in whose life and writings love to God and love to man were happily united, "We bear," says Dr. John Jebb, "the name of Christian to every region of the globe; but, at the same time, we bear along with it those horrid forms of vice, by which that name is dishonoured and defiled. The inhabitants

of many a distant clime, astonished at the contrariety between our professions and our practice are justly induced to suspect that we ourselves believe not the doctrines we inculcate."

I remain, Sir, your's,

Feb. 9, 1807. VERAX.

THE INQUIRER.

NO. III.

We have received the following inquiries from various correspondents, which we place together, for the sake of convenience, in No. III. of the INQUIRER, a paper begun in the last volume, and intended to be continued. Materials for No. IV. are already in our hands.

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1. *Harrison's Miscellanies*—2. *Dr. Williams*—3. *Free and Candid Disquisitions; Dissertation on the Numbers of Mankind; and Free Thoughts on Governments*—4. *Dr. Wood*—5. *Pictel on the Trinity.*

SIR, I.

IN the Memoirs of Mr. Clark, inserted in the Repository (Vol. I. p. 617.) your correspondent, in mentioning the late Mr. Grigg, of St. Alban's, informs us that "several of his pieces in prose and verse are collected in Harrison's Miscellanies." Now, Sir, as Mr. Grigg was a preacher I much admired, I should be glad of some farther information respecting his writings. I have made inquiry after the book alluded to by your correspondent; but as I can hear nothing respecting it, I should be much obliged to him if he would, through the medium of your Repository, favour me with farther particulars, such as when the book was published, and by whom, the size and price, and if it be now in print.

AMICUS.

SIR, II.

THE late Dr. Williams, author of a piece entitled "A Free Inquiry into the Authenticity of the First and Second Chapters of Matthew's Gospel," and of a Greek Concordance to the New Testament, in 4to. had, at the time of his death, a work in the press, containing a "Critical Explanation of some very important Hebrew and Greek Words, with the Connection in which they stand in the Sacred Scriptures of the Old and New Testament," of which he once shewed me some sheets worked off, which appeared highly interesting. He at that time lived at Sydenham in Kent, from whence he shortly after removed to Cannonbury Place, Islington, where he died. I shall esteem it a favour if any of your correspondents can give any account what became of that work, whether it was ever finished, into whose hands it came after his decease, or whether it was lost in the wreck of his papers and manuscripts?

J. M.

Sir, III.

I shall be very glad, through the medium of your Inquirer, to be informed as to the reputed author of either of the undermentioned anonymous works,

Quæro.

1. "Free and Candid Disquisitions relating to the Church of England, and the Means of advancing Religion therein. Addressed to the Governing Powers in Church and State, and more immediately directed to the two Houses of Convocation." 8vo. 2d edit. 1750.—In these disquisitions the Athanasian creed is complained of, particularly the damnatory clauses. "The great docrine of the Trinity" is spoken of as "never designed for controversy—a subject above the reach of human comprehension." Thus might a Roman Catholic express his reverence for the great doctrine of transubstantiation. The propriety of a new translation of the Scriptures is well stated: "We deal with no book as with our Bible. Just and beautiful versions are bestowed on other books of antiquity; the sense of the authors expressed with the greatest clearness; their spirit and genius with the greatest force, and their matter and subject adorned with all the elegance and grandeur that our language will afford. Our Sacred Books alone are not allowed this reasonable favour, nor indeed have even common justice done them, though they so loudly demand it, and the times make it so absolutely necessary they should have it."

2. "A Dissertation on the Numbers of Mankind in ancient and modern Times: in which the superior populousness of Antiquity is maintained. With an Appendix, containing Additional Observations on the same Subject, and some Remarks on Mr. Hume's Political Discourse of the Populousness of Antient Nations." Edinburgh, 8vo. 1753.—The dissertation was first read before the Philosophical Society of Edinburgh, of which the author was a member. It maintains the superior populousness of the ancient world, an opinion controverted by Mr. Hume; to whom the appendix, consisting of half the volume, is chiefly a reply.

3. "Free Thoughts on Despotic and Free Governments, as connected with the Happiness of the Governor and the Governed." cr. 8vo. 1781.—These "Thoughts" accord with the freest of what have been generally called Whig principles. Toleration, or rather the right of religious profession, is maintained, while the author contends for the necessity of a "national religion" with "an established ministry."

IV.

T. C. A. of Chatham, "wishes to be informed if any memoir of the late Dr. Wood, of Norwich, has been published; and, if not, will be obliged to the Rev. S. Newton, of the above place,

or any other of" our "correspondents possessing sufficient materials, if he will draw up his biography, for insertion in the Monthly Repository."

V.

B. J. of Bristol, is anxious to know whether "Pictel's chapter concerning the Trinity," mentioned in the Life of Dr. James Foster, in the Monthly Repository for last month (January, 1807) is not, as far as regards the name of the author, a misprint, and likewise in what book the said chapter is to be found. He supposes "the writer of the Life would not have spoken of this chapter without explanation, if it had not been published, and if he had not imagined it to be well known."

BIBLICAL CRITICISM.

COMMENTARY UPON ZECH. IX—X. 1.

Designed to illustrate Matt. xxi. 4. From H. E. G. Paulus, Crit. Phil. and Hist. Com. on the N. T. Lübeck. 1801. Vol. III. p. 115, &c.

(Concluded from Page 658. Vol. I.)*

This retrospect of a period of the Jewish history, too little employed for the elucidation of the later Hebrew writings†, was necessary, in order to determine the meaning of Zech. ix. x. 1. and the time at which it was written. From the contents of this oracle we learn, that, when it was delivered, Idumea and what had formerly been Ephraim, *i. e.* Samaria, were already Judaized, or theocratized; and hence men were led to hope, that the theocracy might soon extend itself over Hadrach, Damascus, Hamath, Tyre, and Sidon, and all the neighbouring towns of Philistia, and to form schemes for it. The oracle, therefore, must have been written after the conquest of Idumea and Samaria by Hyrcanus I. which took place in the beginning of his reign (Ant. xiii. 17. 450 [583, 584],) and before the expeditions against the other places enumerated; the reduction of which, and their submission to circumcision, the author thought that he foresaw; and, it seems, thought with reason; since, with the exception of Tyre and Sidon, most

* By a mistake of the printer's, this article, which was intended to have been wholly inserted in the Number for December, was broken down into two. This will not, it is hoped, be reckoned a great inconvenience, by such readers as have the first volume. Editor.

† Many of the Hebrew oracles, especially of those προφητικαι, which have been added as appendixes to the older prophets, have such a close relation to the government of the Maccabee Suffetes, Ethnarchs and High-priests, that they are unintelligible without a close study of the history of that period: but, by the help of this, they will be discovered to be pieces of much later dates than the conclusion of the Old Testament-canon, attributed to Ezra (like Zech. ix. x. 1.) and which cannot be older than the times which they paint.

of these places were conquered by the successors of Hyrcanus. His son Aristobulus judaized Ituræa, of which probably Hadrach was a part; and the reduction of the neighbouring countries, and their incorporation with the theocracy, proceeded exactly according to the plan laid down in the oracle. (See the detail given above.) Having now the points to the outside of which the date of this oracle cannot be referred, determined by the text itself, in the transition which it makes from the victories over Idumea and Samaria to similar theocratical exploits, our conjectures as to the exact time when it was written are confined to a small field. It cannot be placed so low down as the time of Hyrcanus II. The conquests in Ituræa, &c. could then be spoken of only as things past, nor could the entrance of a king, alluded to, Zech. ix. 9. be expected, at a time when the nation had no king, but only a sacerdotal regency.

Hyrcanus I. after he had judaized Samaria and Idumea, ruled his states in a wise, equitable, and peaceful union. His successor's first act, however, was to conquer and circumcise the Ituræans. One of these two suppositions, therefore, must be adopted: Either the oracle was written in the time of Hyrcanus I. and the anonymous prophet meant to rouse him from his long repose (he spent the last twenty-five of the thirty-one years of his reign in profound peace): or immediately after his death, and was intended to require from Aristobulus that he should march against Ituræa (Hadrach). The first period is the more probable one. It is well known that the ancient Hebrew oracles frequently contain politico-religious, *i. e.* theocratical, counsels and injunctions, and then paint the effects of compliance with them as if actually existing. It was for Hyrcanus to consider, whether he would delay to conform to this prophetical advice; but the prophet, who was averse to delay, had introduced his oracle in such a manner as to represent that extension of the judaizing theocracy as what might be effected as soon as it was attempted, and then goes on, and anticipates, as the consequence of it, the return of Hyrcanus to enjoy perfect tranquillity. Ver. 9. This peaceful return is exactly such as could have been expected only from Hyrcanus I. supposing him to have fulfilled the other parts of the oracle. His successor Aristobulus, as soon as he assumed the crown (481 years after the return from Babylon), shewed himself not to be עֲרִיץ. Ant. xiii. 19. 454 [588]. He murdered his mother and his brother Antigonus, whom he best loved, and also many of the Jews at the feast of tabernacles, &c.; and his natural επιεικεια, praised by Josephus and Timagenes, was very problematical during his reign of one year. From Hyrcanus I. on the contrary, it was to be expected that, even in

the prosecution of his theocratizing conquests, he would retain the inclination to return as a mild and equitable prince, and that he would almost render the renewal of warfare impossible. V. 10. The anonymous author of the oracle, who wished that judaism might be further extended on every side, and consequently that his nation might, for the time to come, have no need of war in their own defence, might with reason hold up to him, with a view of obtaining his wishes, such a peaceful perspective as this: "See—thy king cometh, as a judge and a deliverer—meekly rideth he upon a peaceful ass: horses, armour, shall thenceforward cease!" &c. (v. 9, 10.) The expression נושע, "delivered from warfare," very well suits a man who evidently carried on war reluctantly. The words of ver. 3. "I will set up a camp for my temple," applies best to Hyrcanus I. Having furnished himself with a large treasure from the sepulchre of David, he set the example of securing the peace of his people, by hiring a standing army of foreign troops, who, being better disciplined than the tumultuary Maccabee zealots hitherto were, would be steady in the day of battle: πρωτος Ιουδαιων ξενοτροφειν ηρξατο. Ant. xiii. 16. 450 [583]. (Saul soon found the necessity of a standing military force. 1 Sam. xiii. 1, 2.)

Now if Jesus wished to present himself symbolically to the nation as their king, and, from the analogy which there was between himself and John Hyrcanus, fixed upon him for this purpose, he could not have found, among the Jewish kings, I had almost said in the Jewish history, a model so suited to his design. For, 1. a man who, at the beginning of his reign, was a most successful warrior, and in a cause which his countrymen must esteem most sacred, yet preserved the blessings of peace to them for twenty-five successive years, at a time, too, when his Syrian and Egyptian neighbours could have made very little resistance to an ambitious Jew, impresses us with a high opinion of his magnanimity. 2. Hyrcanus was the decided opponent of the Pharisees and their tenets; and for this reason, too, Jesus could not but greatly esteem him. Like Jesus, he withstood them as men who, νομιμα πολλα παρεδοσαν τω δημω . . . εκ πατερων διαδοχης, ἁπερ ουκ αναγεγραπται εν τοις Μωσεως νομοις [xiii. 18. 588]. On the other hand, he countenanced the Sadducees, not because they were Sadducees, but because they taught, δειν ηγεισθαι νομιμα τα γεγραμμενα· τα δε εκ παραδοσεως τ. πατερων μη τηρειν, *i. e.* precisely that in which they were coincided with by Jesus, who, from the reports of the evangelists, had far less frequent disputes with them than with the Pharisees. Further, 3. Hyrcanus ruled so peacefully, during his reign of thirty-one years (leaving out his first conquests), that Josephus is full of glowing descriptions of what

he did to raise the nation and make it happy. This quiet, peaceful course, again, has a strong analogy to the conduct of Jesus. It is a striking proof of the prosperity and excellence of Hyrcanus' administration, that even the Pharisees, whom he and, by his example, his two immediate successors, kept under, have found nothing with which to prejudice posterity against him. (Had not Josephus been himself a Pharisee, we should have had perhaps more details of his good qualities.) Lastly, 4. Hyrcanus I. was in high estimation, as being at once king, high-priest, and prophet*. (See above the passage from Josephus.)

The original reference of the oracle in Zech. ix. to this Hyrcanus, and the parallel which Christ makes of himself, or Matthew of him, in the text, to which we may now return (Matt. xxi. 4.) would surely have been seen and illustrated by commentators long ago, if their thoughts had not been directed by a natural impulse, to those parts of the Jewish history which are contained in the closing books of the Old Testament and the Apocrypha, rather than to the important period of the Maccabees which succeeds. The minuteness with which I have commented upon a passage in itself so remarkable, and which throws light upon many others, is necessary for the satisfaction of the inquirer, and should be regarded as the duty of every critic, who thinks it less demanded of him that he be brief than that, where he can, he remove difficulties as well as discuss them. The result of our inquiry may be stated in these few words:—Jesus's entry into Jerusalem was such as a prophet had wished and anticipated for the wise, upright, and mild Hyrcanus.

POETRY.

STANZAS

SUPPOSED TO BE WRITTEN NEAR THE GRAVE OF BURNS.

O, HOWL not, winds of winter, o'er this grave!
O, clouds of autumn, pour not here your show'rs!
But blow, ye spring-tide airs! ye fresh dews lave!
Ye summer suns, O ripen here your flowers!

For sweeter was his pipe who slumbers here,
Than all the music of the summer's shade;
And gentler was his heart, more soft his tear,
Than spring's first dew-drop on the daisy's head.

* It is necessary that we observe this union of the three highest titles of a Jew, King, High-priest, and Prophet, in order to understand the Epistle to the Hebrews.

Here* let the pitying red-breast's duteous bill,
With leaves and moss, the earthy bed protect;
And, slowly rippling by, a lonely rill
The moonlight's silent lustre oft reflect:

For art no stone should raise, no leaf should strew;
O'er nature's bard, nature herself should mourn,
And ever to his hallowed memory true,
Garland with wild-flow'r wreaths his humble urn.

A. M. P.

VERSES

ON THE OPENING OF A CAMPAIGN.

Written in 1795.

"They err that count it glory to subdue
Large countries, and in fields great battles win,
It must by means far different be attain'd—
By deeds of peace, by wisdom eminent."—MILTON.

INSATIATE tyrant of man's hapless race,
War! dost thou still the lance of vengeance hurl,
Ah, why the fairest work of heaven deface,
Why o'er the nations thy red flag unfurl!

Malignant Pow'r, to where thy banners spread
The beauty fades of life's enchanting morn,
His guide the orphan seeks among the dead,
The widow roams the world's wide waste, forlorn.

Victors! I envy not your meed of fame;
A greener laurel virtue shall bestow
On such as cherished freedom's infant flame,
Or bade with art's sweet flow'rs the desert glow.

Thus, Alfred! borne o'er time's impetuous tide,
Descends to distant ages thy renown.
Thy birth unheeded, or to whom allied,
Still blooms thy civic wreath—the patriot's crown.

'Twas thine to polish rude dometic life,
To welcome danger in the public cause,
By equal forms to temper civil strife,
And 'stablish liberty, the base of laws.

Thus, Jones! where pensive India decks thy grave,
One gen'rous Briton shall her tribes deplore,
There long as Ganges rolls his sultry wave,
Shall echo oft repeat thy varied lore.

The plants of science, fostered by thy care,
Shall spread their foliage midst the storms of time,
Beneath the shade her fane shall freedom rear,
The grateful shade shall veil thy country's crime.

PACIFICUS.

* Alluding to Collins' Ode on Fidele.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I.—*The Church of God: or, Essays on Various Names and Titles, given to the Church in the Holy Scriptures: to which are added, some Papers on other Subjects.* 3d edit. 8vo. pp. 480. 9s. Symonds and Jones. 1806.

This work is the production of Ambrose Searle, esq. and is intended as a Third Volume of his "Horæ Solitariæ." He is a Calvinist of the old school; plain-spoken, learned in types, systematic and consistent. Religion with him is a work of grace, begun and carried on by the Lord, and sin and error are streams flowing from the natural Arminianism of the human heart; and the most unpardonable crime is a man's resting in duties. He is a scholar, for he quotes Latin, Greek, and Hebrew, and not a bad writer. In spite of his system, he is good-natured; if he is intolerant to the non-elect world, it is only when he is balancing the golden chain of salvation, beginning with the covenant of grace, formed from eternity between the Divine Persons—"the Jehovah-Alehim," and ending with the final ransom of the redeemed ones. He excels in spiritual criticism. From one page we extract two of his expositions of scripture, which may serve as a criterion of our readers' state of mind: if they are yet carnal, they will probably smile at them; if they are spiritual, they will no doubt admire the author's high degree of Divine illumination.

"In this important sense also (of justification by the imputed righteousness of Christ) do I understand the remarkable prophecy of Joel, quoted by the Apostle Peter, in his first sermon on the day of Pentecost. The spirit was to be poured out upon all flesh; that is, God's people, both of the Jews and Gentiles, in the last days or dispensation, as a testimony and seal that Christ had finished the work of salvation: and thus God would shew wonders in heaven above, and signs in the earth beneath; which were, *blood*, the blood of Christ expiating sin; *fire*, the wrath of the Father taking vengeance upon him, when bearing sin; and *vapour*, or *pillars* of *smoke*, the sweet smelling savour (alluded to in the Levitical sacrifices) of the Redeemer's merits and atonement, ascending up victoriously in palm-like columns by the power of the Holy Spirit. Thus God is well pleased with his people for Christ's sake; and his people are completely justified by Christ, and so have access through him by one spirit to the Father."

"This (the imputed righteousness of Christ) may serve to explain the injunction of covering and uncovering in 1 Cor. xi. Man is by nature faulty, and therefore ought to be covered. Christ is faultless, and so may justly stand *aperto vultu*. But as man represents Christ in his church, who is all perfection, he is for that reason to be uncovered; and as the woman stands for the church or human nature, which hath no perfection of its own, and therefore nothing to boast of, she ought to be covered or hidden."

ART. II.—*A Catechism for the Use of all the Churches in the French Empire: to which are prefixed, the Pope's Bull and the Archbishop's Mandamus. Translated from the Original, with an Introduction and Notes.* By DAVID BOGUE. 12mo. pp. 187. Williams and Smith. 1807.

The Emperor Napoleon is, it appears, a good Catholic.

"A clergyman of a neutral nation, who left Paris a few weeks since, writes thus to a correspondent in England:—'The Emperor's chapel at St. Cloud is remarkably plain and decent. If I recollect right, except a small silver crucifix on the altar, there is not an image, a cross, or a painting in it. Buonaparte, however, destitute of real religion he may be thought to be, regularly attends at his private chapel in the Thuilleries and St. Cloud, on a Sunday morning, with his family.'"—*Introduction.*

With the zeal of a "most religious king," he has ordered this catechism to be drawn up for the use of all his orthodox subjects, thus securing by a decree their eternal, as he does by his arms their temporal, glory; another Cyrus or a Constantine. And does he really think he can revoke the empire of superstition, and subdue men's minds as easily as he can enslave their bodies? And how is this National Catechism reconcileable with the equality of the "two religions," Protestant and Catholic? We should almost suspect that the Emperor is tired of the system of toleration, and that this is the first step towards coercion and persecution. At least, he may wish to have "two strings to his bow," that he may draw either, as occasion may suit. If Protestants should become refractory, here is an instrument of converting, or, which in political religion is the same thing, of quelling them. Let them behave themselves, and not become "madmen and fools," (the epithets bestowed in the catechism on such as pry curiously into church-mysteries) or M. Portalis, the theological physician of the French people, may think proper to put upon them this strait-jacket, in order to secure the great object of all ecclesiastical empirics, UNIFORMITY OF FAITH.

This Gallic Catechism is as orthodox, but, excepting a very few points, not so absurd as Bishop Burgess's English one. The difference between the two is, that the Legate and Cardinal Archbishop of Paris are content with asserting absurdities, while our Prelate labours to make his absurdities sound reason. Which, reader, think you, is the wiser plan, and which class of divines is the more politic?

The main object of the catechism, is to enlist the consciences of the French on the side of the new Imperial Family. The following is one of the Lessons under the seventh commandment, on "the duties of children towards parents."

"Q. What are the duties of Christians in regard to the princes who govern them; and, in particular, what are our duties towards Napoleon the First, our emperer? A. Christians owe to the princes who govern them, and we owe in particular to Napoleon the First, our emperor, love, respect, obedience, fidelity, military service, and the tributes ordained for the preservation and the defence of the empire and of his throne;

besides, we owe him fervent prayers for his safety, and for the temporal and spiritual prosperity of the state.—Q. Why are we bound to all these duties towards our emperor? A. First, because God who creates empires, and who distributes them according to his will, in loading our emperor with favours, whether in peace or war, has established him our sovereign, has made him the minister of his power and his image on earth. To honour and serve our emperor, is therefore to honour and serve God himself. Secondly, because our Lord Jesus Christ, as well by his doctrine as by his example, has himself taught us what we owe to our sovereign; he was born under obedience to the decree of Cæsar Augustus; he payed the tribute prescribed; and in the same manner as he has commanded to render to God what belongs to God, he has also commanded to render to Cæsar what belongs to Cæsar.—Q. Are there not particular motives which ought to attach us more strongly to Napoleon the First, our emperor? A. Yes: for he it is whom God has raised up in difficult circumstances to re-establish the public worship of our fathers' holy religion, and to be the protector of it; he has restored and preserved public order by his profound and active wisdom: he defends the state by his powerful arm, and is become the anointed of the Lord by the consecration which he has received from the chief Pontiff, head of the Universal Church.—Q. What are we to think of those who should fail in their duty towards the emperor? A. According to St. Paul, the Apostle, they would resist the order established by God himself, and would render themselves worthy of eternal damnation.—Q. Are the duties by which we are bound towards our emperor, equally binding towards his legitimate successors, according to the order established by the constitution of the empire? A. Yes, undoubtedly; for we read in Sacred Scripture, that God, the Lord of heaven and earth, by a disposition of his supreme will, and by his providence, gives empires not only to a person in particular, but also to his family.—Q. What are our obligations towards magistrates? A. We ought to honour, to respect, and to obey them, because they are invested with the emperor's authority.—Q. What is forbidden in the fourth commandment? A. We are forbidden to disobey our superiors, to hinder or speak ill of them."

The orthodox Christian will not find in the catechism all the "doctrines of grace," as they are quaintly called, expressed in his own way; but he will perceive, to his satisfaction, some of the "peculiar doctrines" stated with great precision. France is no retreat for Arians and Socinians.

"Lesson.—*Of the Mystery of the Holy Trinity.*—Q. Are there more Gods than one? A. No, there is but one God.—Q. How many persons are there in God? A. There are three persons in God.—Q. What are the three persons? A. The Father, the Son, the Holy Spirit, and that is what we call the Holy Trinity.—Q. Is the Father, God? A. Yes.—Q. Is the Son, God? A. Yes.—Q. Is the Holy Spirit, God? A. Yes.—Q. Are there then three Gods? A. No, they are three distinct persons, who, notwithstanding, are but one God.—Q. Why are they but one God? A. Because they have but one and the same nature; but one and the same divinity.—Q. Which of the three Divine Persons is the greatest, the wisest, and the most powerful? A. They have all the same greatness, the same wisdom, and the same power.—Q. Is the Father older than the Son and the Holy Spirit? A. No; they are all three of the same eternity; in fine, they are equal in all things, for they are but one God."

Reason is as carnal in the eye of the Catholic as of the Calvinist, and this circumstance should somewhat abate the confidence of this latter in the spirituality of his notions. Beat down reason, and the doctrine of Transubstantiation is as demonstrable as the doctrine of the Trinity.

"Lesson.—*On the Incomprehensibility of the Mysteries.*—Q. Is this mystery then (the procession of the Holy Ghost) impenetrable? A. Yes.—Q. And the whole mystery of the Trinity? A. Is likewise impenetrable.—Q. And that

of the incarnation? A. Yes; is in like manner.—Q. Why then do we believe all these things? A. Because God has revealed them.—Q. And why has God obliged us to believe things that are incomprehensible? A. Because it has pleased him thus to exercise our faith.—Q. Are we treated ill in being forced to believe things which are above our comprehension? A. On the contrary, by it we are honoured.—Q. Why? A. Because it is raising us above ourselves.—Q. What ought the belief of so many incomprehensible things to produce in us? A. The desire of one day seeing them.—Q. Where shall we see them? A. In heaven, where God shall clearly reveal himself to us.—Q. What say you of those who imagine they can understand the secrets of God? A. That they are fools and madmen.—Q. Why do you call them fools and madmen? A. Because they know not themselves; they know not how the smallest things are made, as a fly, an ant, a barley-corn; and they wish to dive into the secrets of God."

This Lesson is an excellent preparation for orthodox believing. The man that has well digested it is in a fit state for receiving the following

"Lesson —*Of the Commandments of the Church.*—Q. Has the church the power of making commandments? A. Yes, undoubtedly.—Q. Who has given this power? A. God himself, in appointing her our mother.—Q. Why does the church make commandments? A. To direct us in the observation of the commandments of God.—Q. How many commandments of the church are there? A. Six.—Q. Repeat them? A. I. Thou shalt keep the holidays which are commanded. II. Thou shalt attend mass on Sundays, and holidays likewise. III. Thou shalt confess all thy sins at least once a year. IV. Thou shalt receive thy Creator" (into thy mouth) "with humility at least at Easter. V. Thou shalt fast on Ember weeks, Vigils, and the whole Lent. VI. Thou shalt eat meat neither Friday nor Saturday."

The translation was evidently done in haste. The prayers at the end of the catechism are made quite ridiculous, by the substitution of the familiar pronouns *you* and *your*, for the more solemn ones, *thou*, and *thee*, and *thine*, in the addresses to the Supreme Being. "Almighty God! who hath *(hast)* created us in *your* likeness, and made us capable of knowing and enjoying *you* for ever, we adore *you*, &c." "O God! who have *(hast)* all in *your* power, we acknowledge that we have nothing but what comes from *you*, &c." "We adore *you*, O *my (our)* God, who *art* here present; we praise *you*, &c." These barbarisms we should have thought it impossible for a school-boy to disgrace paper with, who had received half a dozen lessons in grammar.

Prefixed to the catechism, is an "Introduction" by the translator, containing many sensible and truly Protestant remarks, strongly, though not elegantly expressed. More remarks might have been made upon the creed of an Antichristian Church, which professes to believe, that God consists of three persons, each perfect, independent God, and yet that he is but one; that the second person of the unchangeable, omnipresent Godhead, underwent a metempsychosis or incarnation, that is, came down to earth and became a man; that this second person, still God, though become man, and as God impassible and immortal, suffered and died; that this "condescending God," perfectly holy, bore, by imputation, the guilt and punishment of his own creatures, imputed and inflicted by himself; and that his blood, the blood of a God-man, extinguished his own wrath, considered only as God!!

ART. III.—*A Vindication of the Unitarians; or, Remarks on a Late Publication, entitled 'A Vindication of the Methodists,' &c. By John Hill, Merchant, of Hull. In Four Letters to the Author.* By WILLIAM SEVERN. 8vo. pp. 35. 1s. Vidler. 1806.

Unitarians, relying on the goodness of their cause, have never hesitated to embark in controversy, when a favorable opportunity of agitating it has seemed to call them forth; and to their controversial activity and skill, must be ascribed, we think, the rapid spread of their opinions in late years. Discussion is certainly favorable to truth; and it is no light presumption in favour of Unitarianism, that every public discussion of its arguments and merits, increases the number of its professors.

A new defender of the Unitarian doctrine, has arisen in the person of the author of this pamphlet, who has proved himself to be no mean or unworthy champion of the sect, every where spoken against, and every where gaining ground. An intimate acquaintance with the Methodists, has enabled him to meet their peculiar arguments, and to address them in their own language. His "vindication" exhibits an edifying pattern of zeal and charity, of hard arguments, and soft and courteous words.

That our praise may not appear indiscriminate, we take the liberty of remarking that there are but few Unitarians, none with whom we are acquainted, that would agree with Mr. Severn in acknowledging "in the strictest sense, the principles" of the Apostle's Creed; and we are inclined to think that he himself, upon a re-consideration of that undoubtedly ancient, but not apostolic symbol, would demur to the propositions, that Jesus Christ was conceived by the Holy Ghost, and born of the Virgin Mary, that he descended into hell, and that the Holy Ghost, the Holy Catholic Church, and the Resurrection of the Body, are proper objects of a Christian's belief.

ART. IV.—*A Sermon preached at the Opening of the Chapel of the Philanthropic Society, Nov.* 9. 1806. *By* VICESIMUS KNOX, *D. D. Printed at the Request of the Society, for the Benefit of the Institution.* 4to. pp. 28. 2s. Society's Manufactory, St. George's Fields; and Mawman. 1807.

From a good preacher, standing up on a good occasion, we expect an excellent sermon, and this character we cannot refuse to give to this discourse of Dr. Knox's, delivered before the Philanthropic Society: though there are parts of it which a correct taste would think tumid, which a sober judgment would pronounce extravagant, and which a very liberal mind would regard as narrow, and almost superstitious.

The opening of the Society's chapel leads the preacher to descant in rapturous language on

the sanctity of Places, and to insist with great earnestness on the multiplication of churches and chapels of the Church of England. These topics were surely not wisely selected for an address to a society consisting partly of Quakers and other Dissenters. Yet Dr. Knox tells these charitable sectaries that he purposely omits many remarks "in tenderness" to them, "and with a respectful deference to the wisdom of those, whose immediate duty it is, TO TAKE CARE (the capitals are from the copy) THAT THE CHURCH SHALL NOT BE IN DANGER."

The Doctor's text, Isaiah xxviii. 16, suggests remarks on the structure of the church; the church allegorical, and the church, or rather churches, material.

"Such, (says he, after explaining the text) is the foundation of a temple truly Christian. Let us gratify the mental eye with a transient survey of the figurative superstructure. I look up with admiration at the broad expansive arch of charity, the massy columns of truth, the graceful capitals of mercy, gentleness, and compassion, the whole compactly cemented by piety and philanthrophy; by a cement of godliness and love, intimately blended and tempered in a perfect, inseparable amalgamation. If it be asked, of what architectural order is the fabric? It is neither the Tuscan, the Doric, the Ionic, nor the Corinthian, but it is the Composite Christian order; more beautiful in its form, more durable in its materials, than the most celebrated productions of classic antiquity, modelled in the polite schools of Athens or of Rome. And it is finished with a grace which they could only, at a distant interval, faintly and imperfectly conceive."

The Dr. then adverts to "the origin and progress of religious fabrics, from the tabernacle of Moses, to the temple of Solomon, from the altar of green turf, or the cylindrical stone, to the gorgeous abbey and august cathedral of our own metropolis," and laying it down as a sure position that, "the Great Lord of the Universe, has deigned to shew a predilection for religious edifices, and for modes of worship, adorned and recommended with all that the art of man can contrive, or his dexterity execute, the finest productions of mechanical ingenuity, the melody of music, the pathos of poetry, the sublimity of architecture, the pencil's blazonry, and the high-wrought decorations of the chisel," proceeds in a "seductive digression," "to conduct our imaginations through the aisles of the abbey, and point to the concave dome of the cathedral; to bring before us the vivid images of the sculptured marble on the wall, the painted canvas at the altar-piece, the storied illuminations of the window, the rich embellishments of the shrine, and all the graces of Gothic and Grecian architecture, combining in humble, ministerial, instrumentality, to promote the sublime purposes of religion." We have here much eloquence and (pardon us, reader,) much nonsense. These passages forcibly reminded us of a sermon preached by a Mr. Ramsden, before the University of Cambridge, some few years ago; in which, enumerating all the ingredients of national strength, he mentions and classes together, among an infinitude of other things, (we quote from memory,) the clergyman's gown, the judge's wig, the solemn pomp of tragedy, the fascinating humour of comedy, and the influences of the Holy Ghost.!

In an ardour of ecclesiastic

feeling, Dr. Knox, in one part of the discourse, pours contempt upon that species of benevolence which builds on "statistical economy, and political calculation." —He remarks that he would term the new chapel, "if it wanted a name, and if the name which he would give it had not been prostituted, the Temple of Theophilanthropism:" and his lively fancy sees "a white banner waving over the portal of the edifice, (turning now from the house of God to the house of the poor,) with an inscription, as it claims, in letters of gold. *To our Father in heaven, sacred; to our brother on earth, (both the unfortunate and the guilty) a refuge and a reform.*" The sermon both opens and concludes with an animated address to heaven. The concluding prayer we willingly extract, and heartily adopt.

"May the Most High, who delights in mercy and in merciful men, look down with peculiar favour, on this house, and grant that it may be perpetual; dedicated, for ever, as it is opened, for the first time, this day, to charity and to prayer. May he pour down the secret influence of his loving spirit on the appointed teachers, causing the instructions to be afforded from this place, to diffuse universal philanthropy among the sons of men, in every clime, and of every colour, persuading them to love one another, as Christ has loved us, to conciliate, to pacify, to relent, to forgive; and to say to the sword, in the words of the prophet Jeremiah, 'O thou sword, how long will it be ere thou art quiet; put up thyself into thy scabbard, rest and be still.' May the example of this institution, and the doctrines taught from this pulpit, proceed auspiciously from age to age, to convince the world that all men, however, divided by oceans, ought to be Philanthropists; that man, born of woman, who hath but short time to live, and is full of misery, was not formed to be the enemy of man, but the brother, the friend, the protector, the guardian, and the guide. May the prayers, together with the alms now offered, and to be for ever offered, from this sanctuary, ascend to heaven as incense; and, while they bring down blessings on the institutors, blessings on the worshippers, and blessings on the poor objects of their charity, open the gates of that celestial mansion, where shall be no more misery to relieve, and where Philanthropy shall be completely gratified, in finding all moral and all natural evil cease, under the eternal reign of the supreme Lover of Men, Jesus Christ, our Saviour and Redeemer." Amen and Amen.

ART. V.—*A Sermon preached before the University of Cambridge, June* 29, 1806; *being Commencement Sunday.* By EDWARD MALTBY, D.D. 4to. pp. 19. 2s. Cadell and Davies. 1806.

This discourse is worthy of the judicious author of "Illustrations of the Christian Religion;" it is rational and impressive. The text, John ix. 4. is not chosen as a motto merely, but is clearly explained, and ably enforced. In the progress of the sermon, Dr. Maltby shews,

"First, that to every individual is allotted the performance of his peculiar work or employment. Secondly, that a distinct and proper season is assigned to each individual for his work. And, thirdly, he insists on the fatal error committed by those, who fail to improve the opportunities they enjoy of gaining the knowledge, and discharging the duties suited to their respective stations."

These points Dr. M. discusses with much ingenuity of illustration, and strength of argument.

The following observations, on

the utility of classical learning, considered with reference to ethics and theology, are just and important.

"All, undoubtedly, that it is essential for a Christian to learn in the theory and practice of Ethics, is contained in the books of the Old and New Testament: but surely the topics of moral science may be enlarged and elucidated by the writings of philosophers in every clime, and of every religion. And as this study was no where pursued to such an extent, or with so much success, as by the sages of Greece and Rome, skill in these languages will at least discover much elaborate reasoning, much curious distinction, much scientific arrangement. Our researches into this important subject will be invited and rewarded by the rich variety of their matter, if not by the infallible truth of their speculations; by the splendour and beauty of their language, if not by the irresistible cogency of their arguments. Doubtless it were superfluous to prove that none can apprehend so accurately and completely the contents of the sacred volumes themselves, as those who have stored their minds with habits of critical investigation, derived from an early and intimate acquaintance with profane literature." P. 10.—"It were easy to prove that every study by which the powers of the human mind are invigorated and enlarged, has a tendency to improve us in the belief and practice of true religion. Whatsoever extends the limits of our knowledge, whether in the natural or in the moral world, cannot fail to supply additional proofs of the wisdom, power, and goodness of the Deity. The abstruse sciences, by exercising the faculties in the art of reasoning, enable it (*them*) to grasp more firmly the various arguments for the truth of Christianity: and even those studies, by which the fancy is warmed, and the taste matured, dispose us to estimate more justly, and to feel more exquisitely, the lofty imagery, the appropriate diction, and the winning simplicity of the sacred writers. This, indeed, is the end to which every part of knowledge should be ultimately directed; nor can we set forth, in a fairer or more striking point of view, the advantages of polite and recondite learning, than by shewing that it affords the clearest perception of the excellency, as well as truth, of revealed religion." P. 18,

We were pleased to find, in p. 14, a quotation from "the elegant and rational Jortin."

ART. VI.—*A Sermon preached in the Cathedral Church of St. Paul, London, on Thursday, June* 5, 1806: *being the time of the Yearly Meeting of the Children Educated in the Charity Schools, in and about the Cities of London and Westminster. By the Right Reverend* JOHN, LORD BISHOP OF EXETER. *Published at the Request of the Society for Promoting Christian Knowledge.* 4to. Rivingtons. 1806.

The "Society for Promoting Christian Knowledge," like the "Society for the Suppression of Vice," consists wholly of godly persons, "well affected to his Majesty King George, and his Government, and to the Church of England as by law established." No person residing within the bills of mortality, can be admitted a member without a recommendation by "two members at least," certifying that he is "of a sober and religious life and conversation; and of an humble, peaceable, and charitable disposition," "excepting one of the Royal family or a Bishop." "His Royal Highness George, Prince of Wales," is, we are happy to see, at the head of the members.

In a very short sermon, the "Lord Bishop of Exeter," pleads the cause of charity towards poor

children, with considerable earnestness.

He has an original remark, in p. 10, which we shall quote, as it may suffice to infuse into Unitarian Christians, who contend so zealously for the unrivalled supremacy of Almighty God, a more than ordinary degree of loyalty.

"Christian morality is the true basis, on which all beneficial government must rest; and is most peculiarly the strength and permanence of that excellent form of polity, with which the people of this kingdom are blessed: where, from the union of Church and State, God may be truly said to be, all in all,"

The Bishop (Dr. Fisher) is tutor of the Princess Charlotte, and we may hope, judging from the following passage, that he will prepare her to be, should she ever ascend the British throne, a steady supporter, (like the last Queen who held the reins of government in England, "good Queen Ann, of pious memory,") of the church as by law established, and a determined enemy of heresy and schism.

"Indeed, the awful state of our country, in these tremendous times, requires, even upon inferior motives, our most zealous guardianship of these institutions, where truth is taught unmixed with error; where the pure doctrines of our most Primitive and Apostolical Church, are inculcated with unremitting diligence; and where these poor innocent children are separated and preserved from those mischievous receptacles of fanaticism, disloyalty, and DISSENT, which have of late been *too long and too precipitately encouraged*; and, to the tendency of which, the eyes of the discerning part of the community are timely opened." P. 8.

ART. VII.—*The English Liturgy, a "Form of Sound words." A Sermon, delivered in the Parish Churches of St. Bene't Grace-church, St. Mary, Stoke Newington, and St. Mary Islington.* By GEORGE GASKIN, D.D. 8vo. pp. 25. 1s. Rivingtons. 1806.

We pity such of the beneficed clergy as believe the church to be in danger; among whom is the "Rector of St. Bene't Grace-church, and of Stoke Newington; and Lecturer of Islington." We shall not, therefore, criticise severely this attempt—zealous if not wise—to preserve the sacred vessel of the church from shipwreck, "in these times (as Dr. G. in his fear describes them) of ecclesiastical anarchy." Men under the influence of imaginary terrors, are less to be censured for the follies they commit, than commiserated, on account of the disordered state of mind in which those follies originate.

Dr. G.'s text, is 2 Tim. i. 1. *Hold fast the form of sound words.* The form here alluded to, is, he supposes, the ancient "formulary or confession of faith," required of all persons at baptism. He allows that "there is good reason to think," that the creed commonly called the Apostles', "was not prepared by the Apostolical College."

The object of the discourse is to shew that the English Liturgy is a form of sound words, and ought therefore to be highly prized, and carefully retained. It is pure and perfect, contains no errors, and omits no truth. It is adequate to the wants of the good people of this country, possible as well as real. It cannot be re-

moved or even altered without alarming detriment to the state, and to "every true son of the Church of England." Yet alas! this perfection, like the beauty of a Chinese *belle*, is local; it fades away when taken off consecrated ground.

"Even this service, (says the Dr.) when performed as an act of public worship, by persons not in episcopal orders, or whose place of worship, though called a chapel, has not received the licence or sanction of the Bishop, but is opened in defiance of his jurisdiction, then ceases to be the service of the Church of England; and the persons frequenting it, actually become schismatics from the church, and Dissenters, of I know not what new description."

Transplantation which, it seems, deteriorates the delicate plant of the English Liturgy, might possibly improve in the same degree the rough one of Nonconforming worship; and this should abate Dr. Gaskin's terror at the prospect of this change. Turn the conventicle into a church, (we do not prophecy that this will ever be the case) and it will at once acquire all the sanctity and virtue-inspiring power which it now wants.

A description is given by the Dr. of the higher clergy of the English Church, which it would be entertaining to compare with the description of Christian teachers in the N. T.; and we leave our readers to make the comparison.

"The governors of this society (the church) form a kind of aristocracy respecting the community at large; but each particular governor, in his proper district, is a sort of monarch, exercising his function, both towards the inferior ministers and laity, according to the will of the supreme head of the church."

ART. VIII.—*Future Punishment of Endless Duration. A Sermon, preached at the Rev. J. Knight's Meeting-house, Collyer's Rents, Southwark; at a Monthly Association of Ministers and Churches, Dec.* 11, 1806. By ROBERT WINTER. 8vo. pp. 35. 1s. 1806.

The eternity of hell torments is so dreadful a doctrine, so apparently subversive of the attributes of the Deity, and so irreconcileable with the spirit and design of the gospel, that it requires an accumulation of strong arguments and just criticisms, to bend down our reason, and stupify our feelings into a persuasion and belief of its truth. Such arguments and criticisms are not to be found in this discourse, nor in Dan Taylor's sermon, on which it seems to be built, and therefore it cannot be expected to answer its design; though by exciting inquiry, it may be the means of bringing some pious persons off from a tenet, which clothes the parent of the human race with a character which in any one of his creatures would be execrable. Let any benevolent person ponder on the following reflection, (p. 28.) and try if he can possibly reconcile his heart to the creed which produced it. It is to Mr. Winter's credit that the idea is not original, but has been advanced by almost every preceding Calvinistic writer, and especially by Jonathan Edwards.

"Who can imagine, what purposes of love and mercy may be accomplished to the myriads of the redeemed, by beholding the awful contrast which will be exhibited, in the wretched condition

of those who are suffering the awful consequences of their own transgression." !!

Yet, while we express our abhorrence, as Christians, of the doctrine maintained in this discourse, we cheerfully pay the author the compliment of admitting that it is modest, well-written, and not uncandid.

OBITUARY.

1807. January 5. "In his 65th year, at his chambers in Staple Inn, of which honourable society he had long been one of the antients, worn out by natural debility, though his mind retained its original firmness, ISAAC REED, Esq. a respectable solicitor and conveyancer.—His father passed unambitiously through life in the useful occupation of a baker, and had the satisfaction of witnessing the son's literary attainments with that enthusiasm which so frequently prevails in a strong uncultivated mind. Placed in a situation which above all others, is frequently the road to riches and honour, Mr. R.'s principal ambition was, to acquire a fundamental knowledge of the jurisprudence of his country; and thus far he was eminently successful. But the law, however alluring its prospects, had not charms sufficient to engage his whole attention; and while he venerated the system, he detested the chicanery of which he was almost daily a witness in many of its professors. An attempt to make "the worse appear the better cause" would have been with him a breach of moral obligation. Hence an extensive line of business was necessarily precluded; but he had the satisfaction of numbering among his clients many highly valued friends; and other avenues to Fame, if not to Fortune, were open to his capacious mind. His intimate knowledge of antient English literature was unbounded. His own publications, though not very numerous, were all valuable; and he was more satisfied with being a faithful editor, than ambitious of being an original composer." After a numerous catalogue of publications, commencing in 1768, Mr. Reed's concluding literary engagement appears to have been "the last and splendid edition of *Shakspeare*, in 21 vols. 8vo. 1803, with his name prefixed; an effort which he with some difficulty was persuaded to make. So extremely averse, indeed, was he to appearing before the public, that, when he was asked, as a matter of course, to add only his initials at the end of the prefatory advertisement to the volume of Dr. Young, [which he had edited] his answer was nearly in these words: 'I solemnly declare, that I have such a thorough dread of putting my name to any publication whatever, that, if I were placed in the alternative either of so doing, or of standing in the pillory, I believe I should prefer the latter.'—He was a valuable contributor to the Westminster Magazine from 1773 to 1780. The biographical articles are from his pen. He became also very early one of the proprietors of the European Magazine, and was a constant contributor to it for many years, particularly in the biographical and critical departments. He was also an occasional volunteer in the pages of Sylvanus Urban. So ample, indeed, was his collection of literary curiosities, so ready was he in turning to them, and so thoroughly able to communicate information, that no man of character ever applied to him in vain.

To follow Mr. Reed into the more retired scenes of private and domestic life. He was an early riser. Exercise was to him a great source both of health and pleasure. Naturally companionable, he frequently enjoyed the conversation of the table at the houses of a select circle of friends, to whom his great knowledge of books, and his firm but modest mode of communicating that knowledge, always rendered him highly acceptable. His collections of books, which are chiefly English, is perhaps one of the most extensive in that kind that any private individual ever possessed."

To the above account of Mr. Reed, given by his old and intimate literary friend, the editor of the Gentleman's Magazine, and which we have taken the liberty to abridge, it may be added, that Dr. Kippis, in the prefaces to the first and second volumes of the *Biog. Britt.* acknowledges very respectfully the assistance derived from his literary information, and refers to him as an authority in several articles of that work.

Mr. Reed was buried in the church of

Amwell, a village near Ware, which has been celebrated in "a Descriptive Poem," in blank verse, by the Muse of Scott. In that village Mr. R. has passed a great part of his leisure hours at the house of one of his intimate friends.

Jan. 15, at Clifton, in an advanced age LADY HESKETH, widow of Sir Thomas H. Bart. Of the particulars of this lady's history we have no information, except as her name frequently occurs in the life and interesting letters of Cowper, her first cousin, with whom she became intimate during her juvenile years. The amusements of those years lived in his remembrance, when they had long departed. In a letter to Lady H. after a very playful account of their youthful frolics, he adds, "The hours I have spent with you were among the pleasantest of my former days, and are therefore chronicled in my mind so deeply as to fear no erasure." In another letter, almost the last which he wrote to this lady, or was in circumstances to write to any one, he says, "Though nature designed you only for my cousin, you have had a sister's place in my affections ever since I knew you."

Lady H. was married before 1763, when Cowper's correspondence with her commences. She visited him during his first derangement while he resided in the temple, "the only time," he says, "in which he ever saw her without pleasure." On his recovery he renewed their correspondence from Huntingdon, which after a few months was unaccountably discontinued for a period of twenty years. Mr. Hayley informs his readers that Lady H. spent several of those years abroad with Sir Thomas, a worthy man, with many peculiarities, according to a letter of Cowper's. She afterwards became a widow, and passed through much affliction. There was probably some other cause of this extraordinary alienation; but Mr. Hayley, in his biography of Cowper, does not always write to convey information.

Lady H's. attentions to her cousin revived in 1785, upon meeting with John Gilpin. The bard thus agreeably refers to this circumstance. "Above all I honour John Gilpin, since it was he who first encouraged you to write. I made him on purpose to laugh at, and he has served his purpose well; but I am now in debt to him for a more valuable acquisition than all the laughter in the world amounts to, the recovery of my intercourse with you, which is to me inestimable." The gratification which Cowper received from the revival of their correspondence, and an expected interview with his cousin, at Olney, cannot be described so well as in his own words. "This is just as it should be. We are all grown young again, and the days that I thought I should see no more are actually returned. I need only recollect how much I valued you once, and with how much cause, immediately to feel a revival of the same value, if that can be said to revive, which at the most has only been dormant for want of employment. But I slander it when I say it has slept. A thousand times have I recollected a thousand scenes, in which our two selves have formed the whole of the drama, with the greatest pleasure; at times, too, when I had no reason to suppose that I should ever hear from you again. I hope that now our correspondence has received its last interruption, and that we shall go down together to the grave, chatting and chirping as merrily as such a scene of things as this will permit."

Lady H. visited Cowper at Olney, in 1786, and passed several months in that village. She had zealously promoted the subscription to his Homer, and also proposed to aid the pecuniary resources of the poet from her own purse, a proposal which was made and accepted with a frankness highly creditable to both the parties. Thus was Cowper assisted to make a very agreeable change in his situation, as he describes it to a friend. "Lady Hesketh is our good angel, by whose aid we are enabled to pass into a better air and a more walkable country. She stoops to Olney, lifts us from our swamp, and sets us down on the elevated grounds of Weston-Underwood." Here in 1795, Lady H. attended her cousin for some months, during his distressing derangement, justifying Mr. Hayley's remark that "her tenderness to her illustrious though unhappy relation, was exemplary through every period of his changeful life."

Lady H. appears by the manner in which Cowper addresses her, to have possessed a devout turn of mind, though there are no traces of her opinions and feelings being those so fondly called *evangelical*. Her correspondent himself when writing to her, indulges views of religion which must be approved by every serious Christian, allowing for his

phraseology in describing the divine influence. "You say, you hope it is not necessary for salvation to undergo the same afflictions that I have undergone. No, my dear cousin, God deals with his children as a merciful father; he does not, as he himself tells us, afflict willingly the sons of men. Doubtless, there are many, who having been placed by his good providence, out of the reach of any great evil and the influence of bad example, have from their very infancy been partakers of the grace of his holy spirit, in such a manner as never to have allowed themselves in any grievous offence against him." It is remarkable that Cowper, while with his favourite divines, Messrs. Newton, Bull, &c. he entertained the tremendous doctrines of Calvin, could yet delight in the society of those whom the system of that theologian would teach him to regard with horror. Such besides Lady H. and several others was probably Dr. Cotton, author of "Visions in Verse," whom he describes as a benevolent physician and a pious Christian friend. Such too was the late Mr. Row, whose life and death, as described by Mr. Hayley, would have done honour to any communion.

Jan. 25, aged 68, Mr. LILLY, sublibrarian at the Subscription Room, Stamford. Early in life he embarked for America. In an excursion up the country, he and his companions were seized by a party of unsubdued Negroes, [more probably Indians] and those who were not massacred were detained as slaves. In this situation he was for a long period held, being repeatedly transferred from one savage chieftan to another, at the price of a few skins of wild beasts. Having endured innumerable hardships, he at length effected his escape, and after spending some time as a school-master in America, he returned in indigence to his native country, and was indebted for a moderate subsistance to the situation he was charitably put into by the Public Library. *Press.*

The following communications from a valuable correspondent were accidentally omitted in our last Obituary.

Dec. 8. 1806, died suddenly, at Newcastle upon Tyne, in the midst of her Pupils, Mrs. WILSON (aged 59.)—Born to affluence, she was early visited by the severe vicissitude of fortune; under the pressure of which, her exemplary conduct engaged the high esteem and respect of many judicious friends. But the misfortunes of the individual proved of essential benefit to the Public; as they led her to devote her valuable life to that important profession in which the soundness of her judgment, the extent of her information, and the dignified gentleness of her manner, particularly qaulified her to excel. Her plan of education was not confined to the mere ornamental accomplishments; but extended itself to the regulation of the mind and heart, on the principles of rational piety, and with an enlarged view of the importance of the female character. Her great success is abundantly testified by the many excellent and amiable members of the society who have been trained up under her direction; by the warm attachment which they have uniformly continued to shew, to the preceptress and friend of their youth; and by the deep regret which not only they, but the public at large, have expressed for her sudden removal from that scene of active usefulness, in which she continued till the moment of her death.

Let others teach the meaner course of Art,
To give the polish, but neglect the heart;
To point to female youth life's flow'ry way;
And tell them, pleasure dwells but with the gay;
On Beauty build their influence and power,
Beauty, that blows and fades within an hour!
Far, far from Her, o'er whom we mourn ful bend,
Youth's firmest guardian, best and gentlest friend,
Far, far from her such precepts of the day,
Which bear o'er Fashion's slaves resistless sway:
Her's was the task those lessons to impart
Which "raise the genius," and which "mend the heart;"
Confer by culture dignity and grace,
And give the ornament a second place;
Make the fair form intelligent, refin'd,
The eye the index to the tutor'd mind;
To plant those guides which elevate the soul,
Taste to direct, and Reason to controul.—
—Long shall the memory of thy virtues rest,
The faithful tenant of this sorrowing breast.

T.

The commercial, literary, and religious public, have lately sustained a severe loss in the death of Mr. THOMAS BLAYLOCK, of Newcastle upon Tyne, a young man of superior talents, excellent principles, and amiable manners. As a son, a brother, a friend, and an active member and manager of useful institutions, (particularly of the Literary Society of Newcastle, whose general and committee-meetings he constantly attended; of the New Institution for Philosophical Instruction, of whose lecturer he was ever the ready, cheerful, and intelligent assistant in every case of difficulty; and of the Sunday Schools supported by the Unitarian Society in Hanover-square, of which he was the Treasurer and faithful Superintendent), he will ever be remembered with the deepest regret. He perished in the Brothers, Capt. Poad, of Shields, with whom he was going a passenger to Copenhagen, on business of importance to his family. The ship foundered off Stroomstadt on the coast of Norway, and all hands were lost, except a boy who was washed ashore on the sky-light hatchway. Such events are among the most mysterious dispensations of Providence; but we confidently trust that the time will come, when not only these, but also more extensive calamities, which at present baffle our limited comprehension, will be seen to be parts of one great scheme, and, in ways as yet inexplicable, "working together for good."

T.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

The Report of the Committee of the UNITARIAN FUND is now published, and may be had either with Dr. Toulmin's sermon, preached before the Society at their first annual meeting, or separately. It will give the public full information concerning the object and operation of the Fund, and will, we trust, be the occasion of a great augmentation of the list of Subscribers.

A sufficient sum has been already raised for beginning the New Version of the New Testament, proposed by the Unitarian Book Society; and the work will accordingly be proceeded on immediately, by the Committee appointed for the purpose.

The conductors of the "Missionary Society," established in 1795, are seeking to augment its wealth and enlarge its powers, already great, by the establishment of "Auxiliary Societies," in London and throughout the country, for the purpose of raising subscriptions from the poorer friends to the Society, in very small sums. As these Auxiliary Societies are to meet annually, as they are to choose their own officers, as the reports of the Missionary Society are to be regularly laid before them, it is not improbable that they may be the occasion of introducing a manly habit of thinking among the Whitfield Methodists, and a spirit of liberal inquiry among Calvinists. Similar Auxiliary Societies have been established for supporting the British and Foreign Bible Society.

POLITICO-RELIGIOUS.

THE JEWS.

To the Editor of the Monthly Repository.

SIR,

As a few enlightened minds may possibly feel interested in the fate of the Jews, a very great revolution among them seeming to be at hand, I am encouraged to throw a little light upon the latter part of their history in France, since the establishment of the Sanhedrim, at Paris. To this assembly the continental papers inform us, members are hastening from all parts, even from Constantinople; and their waiting for their full complement may have prevented them from proceeding any further than passing a decree, consisting of 27 articles, for organizing their worship, and appointing a Consistorial Synagogue in each department that contains 2000 individuals professing the religion of Moses—(for the appellation of *Jews* is to be laid aside,) and a grand Rabbi is to be chosen by the Consistorial Synagogue, and to have a salary of 3000 francs per annum, paid him by government. To the Jews in

France a vast accession of numbers will be made from Prussia and Poland. In the latter country they are generally rich and great money-lenders to the Lords, the Farmers and others. People who suspect the motives of the French government relative to the Jews, urge that their interest being once obtained in favour of France, they by their extensive connections, their wealth, and partly by interest, will be exactly that to the *new*, which the Jesuits were to the *old* government of France. Some of the Jews in France and Germany are endeavouring to write themselves into favour and consequence. A small work in Hebrew, which has been translated into French, entitled "*Who is this, but an Israelitish Christian?*" was lately advertised in the Moniteur, and therefore cannot be disagreeable to the French government, particularly as the author, who is a Lieutenant in the invalids, advises the young Israelites to range themselves under the standard of Napoleon, that they may retain Jerusalem and rebuild the Temple. A very recent address from the Jews at Francfort to their brethren, exhorting them to join in the present measures, stiles Napoleon their *Illustrious Prince*, and quotes the twenty-second Psalm v. 30, 31, as upon the point of being fulfilled. The Prince Primate, on the 4th of January, published a decree in which he abolishes all those humiliating distinctions by which the Jews in that city used to be stigmatized.—The Jews at Francfort have addressed a letter to the Sanhedrim at Paris on this occasion. It is but justice to the Jews, to acknowledge that the learning and liberality of sentiment exhibited by several of their nation upon the Continent, particularly in Prussia, have probably paved the way for the notice that has lately been taken of them, and at the same time proved them worthy of the attention paid to, and the indulgence promised them.—In Berlin, for several years past, men of learning and genius among the Jews have been enjoying singular honours. The late Moses Mendelsohn, for the force of his reasoning, was surnamed the Jewish Socrates; for the amenity of his diction, the Jewish Plato.—Bloch, a Jewish physician, was the first naturalist of the age: Herz is a professor, with 400 auditors: Maimon, a profound metaphysician. There are Jewish poets and Jewish artists of eminence, and, which perhaps exist no where but in Berlin, a Jewish academy of Sciences, and a Jewish Literary Journal, composed in Hebrew.—(See *Vaurien*, or the Sketches of the Times, Vol. II. 219.)—A large number of Jews at Berlin, heads of families of respectable character, have subscribed and published a letter to M. Teller, Provost of the Upper Consistory, (the department of government which has the superintendence of ecclesiastical affairs,) in which they declare, that being convinced the laws of Moses are no longer binding upon them, as not being adapted to their circumstances at this day, they are willing and ready to become Christians as far as relates to the moral doctrines of Christianity, provided they shall not be required *to believe the miraculous part of the Christian creed, and above all, the divinity of Jesus Christ*; and provided they may be admitted to participate in all the rights and privileges enjoyed by the members of the established religion. Their confession of faith would be something less than Unitarianism, but approaching nearly to it. They ask M. Teller's advice on this plan, and whether he thinks it practicable? M. Teller has published an answer in which he informs them, that they do well to believe as much of Christianity as they can, and that if they cannot in conscience believe more, they do well to profess it: but as to the question whether their fragment of faith ought to entitle them to share the civil and political privileges enjoyed exclusively by entire Christians, it is not his province, but belongs to the civil authority of the country to decide.—M. De Luc, a celebrated chemist and theologian, has published a letter to these Jews, in which he boldly advances to meet them on the ground which M. Teller declines: he tells them that far from scrupling points of Christian doctrine, they ought not even to abandon the standard of Moses: that the history of the earth and its present appearances, are the strongest of all possible testimonies to the truth of the Mosaic history, and that if they will only take the pains to be better natural philosophers, they will not be so ready to renounce their faith as Jews.—There have been numerous pamphlets written and published upon this subject, which make, as the French term it, a great sensation in the North of Germany. (See Letters from an American resident abroad on various topics of foreign literature, &c.)

The charge which David Levi brought against his nation, in 1796, of their being greatly affected with scepticism, by reading Bolinbroke, Hume and Voltaire, so as scarcely to believe in a revelation, much less to have any hope in their future restoration, is by no means applicable to the present time! The press, as well as the pulpit, always begets proselytes, and this we shall find has not been idle. Among other singular productions of the day, there is now circulating in France a work originally printed in 1643, without the name either of author or printer—but which is believed to have been composed by *Isaac Lapeyree*, of Bourdeaux. It is entitled "THE RECALL OF THE JEWS."—The following is a transcript from the preface to the reader: "My design is to make it appear that the Jews will be called to the knowledge of the Gospel; and I shall also demonstrate that the salvation of the Gentiles is connected with that of the Jews, and that all the people of the earth shall be at the same time converted to the knowledge of the Christian faith." This is the subject of the author's first book.—"I shall afterwards prove that when the Recall of the Jews, which I understand to be spiritual (*Que je tuue spirituel*,) takes place, they will be collected from all parts of the world where they are scattered, in order to be led and settled temporally in the land that is promised them. I shall also prove that this Recall and establishment of the Jews will be effected by a temporal Prince, who shall provoke the Jews to a holy jealousy in the knowledge of the Messiah and in his service. I shall also make it appear, that this *temporal King* shall be the *universal King* foretold by the prophets, to whom all the Kings of the earth shall do homage. And this King I shall prove will be a King of France."—This is the argument of the second book.—The third book exhorts the Christians to do every thing in their power to persuade the Jews to become Christians; to which Christians are called and solicited by the duties of Christian charity and their own interest.—The fourth book declares the Messiah to the Jews and makes it appear that Jesus Christ, come in the *flesh* to the Gentiles, ought to be looked upon as having come in the *spirit* to the Jews.—This is demonstrated by passages quoted from the ancient books of the Jews, and even the articles of their own faith.—The fifth and last book proposes reasonable and possible expedients to draw the Jews to us—"And in this book," says the author, "I offer proper and plausible reasons for recalling and reuniting in the bosom of the Church the Christian Sects who have separated from it."—This is the summary of the contents. It is not the illiterate or enthusiastic Jew only who indulges the idea that the head of the French government is a temporal Messiah.—The same cause engages the pens of the learned! A metrical translation of the Psalm, "*Quare fremuerunt gentes*." "Why do the nations rage," &c. was published at Paris, in March last, 1806, written by M. Crouzet, *Proviseur du Prytanée*, &c. &c. Of this production, the *Redacteur of Le Publiciste* observes, "The intention of this translation is not difficult to discover. M. Crouzet, struck with the singular correspondence between the Psalm and the extraordinary events which astonish Europe, wishes to make the public sensible of the propriety of the application. The translator was under no necessity to alter or pervert the text, to adapt it to the circumstances in view.—The Psalmist's ideas and expressions naturally offer themselves, and his version is so faithful that one might suppose it had been translated a century ago, and of course without any intention of applying it to the affairs of the present time.—On the other hand, if one could divest oneself of the idea of a Psalm, one might easily suppose it to be a panegyric upon the Emperor (of France.) or, an imitation of the Hebrew manner; and the applications are perfectly in character, compared with the original. M. Crouzet's first strophe exhibits a proof that he does not stand in need of much indulgence—it runs thus:

Quels sont ces apprets formidable?
Pourquoi d'un vain Orgueil enfles,
Ces flots de peuple innombrable
Sont ils en tumulte assembles?
Les rois, les Princes de la terre
Se sont leves; des cris de guerre
Ont frappe la voute des cieux.
O crime! O sacrilege audace
C'est l'oint du Seigneur que menace
Cet armament seditieux.

To this information, though I have never read Dr. Allix's tract *De Duplici Messiæ Aventu*, I beg leave to add, that exclusive of all the vanity and parade attached to the idea of a Military Messiah, or harbinger to his kingdom, there seem

to be some very serious grounds in the sacred writings for the Jewish belief of the Messiah's appearance in a two-fold character; first, as a sufferer; and, secondly, as triumphant over his enemies. In a philosophical or rational point of view, the Mellenium is nothing more or less than the *golden age* of Christianity. We have probably had nearly enough of its brazen and iron ages. Nor is it by any means surprising that one extreme should produce another. Scripturally speaking, what may happen to the mystical Babylon of the New Testament, is no more than that which formerly occurred to the proud, over-grown, oppressive, and domineering empire of the Assyrians. And this, as mere names cannot alter the nature of things, may occur again, and continue *ad infinitum*; as long as the character of God and goodness shall stand in opposition to evil and oppression. The Divine gift of Christianity shall be wrested out of the hands of its abusers; and though it be admitted in Daniel, vii. 27. that the kingdom or power shall be given to the people of the Saints of the Most High, it is positively said, in verse 18, that the Saints or worthies shall take the kingdom; an idea which implies force, or making war. Thus in a correspondent portion of Scripture, Rev. xxi v. 18. an angel takes up a stone like a great mill-stone, and casts it into the sea, saying, Thus with violence, shall Babylon, that great city, be thrown down; not with the foolishness of preaching, as too many still dream; nor yet like the walls of Jericho, by the sounding of rams' horns; but by the agency of great and mighty angels or messengers; numerous armies, hailstones of fire, horses, and them that sit upon them.

Here, if I thought Jewish authority would weigh against Christian prejudice, I would urge the opinion of *Philo De Præm. et Pœn.* "For as the oracle saith a man shall go forth, and warring against great and populous nations, shall overcome them; God sending help to the godly. This man shal extend his conquests for the good of the conquered, so as to be the strength of the empire, and the head of the human race" (Whitby.) —Here, by the Oracle, Philo understands the Holy Scriptures. The reveries of the Jews in imagining their Messiah shall rule all the world, are ridiculous; but Christians cannot now escape censure, if they think the phrases "all nations and all the kingdoms of the earth," are to be literally understood when the Scriptures speak of the general conversion which is promised and expected. It is Christendom only that forms the nations with which the prophecies have to do; and it is only those kings of the earth, generally called the ten kings who are to be subdued by the power of the Messiah, as a chastisement for their apostacy, and their alliance with the Antichristian interest, which was only to prevail for a time. Granting that Christianity may still be propagated in a much greater proportion than ever it has been before; it must first of all be purified at home. When Christians have reformed themselves, they may probably reform others. Proselytes shall no longer be made by the spirit of persecution. When the true greatness and liberality of the ruling powers, in imitation of what we have lately seen on the Continent, (though in the midst of every excess) shall discourage and deprive *ci disant* Christians from persecuting each other, and teach liberality and forbearance even towards Jews and Pagans, then shall missionaries cease to go forth with mystery in one hand, and menace in the other. Then probably it may be that a man shall only be as a heathen and a publican, when he will not hear reason; and not merely for his rejection of the rant of blind zeal, and the whine of affected piety. In fact, many great events will by and by unite in recalling Christians to the use of their judgment, and a due regard for the sacred character and attributes of the Deity. Among these I allude to the political restoration, or rather toleration, of the Jews, whom Christians have hitherto deemed blasphemers; I allude to the nullity of all the calculations relative to the supposed destruction of the world and its inhabitants. Surely those much abused Christians who have long been in the habit of calling down vengeance upon each other, will be much disappointed when they find that God neither comes down from heaven to avenge their quarrels, nor yet destroys his beautiful work of creation under their feet. Surely when they find this judgment deferred and protracted beyond the clue of all its contradictory calculations, they will cease judging each other. Surely it is not too much to expect that they may then recollect that the Priestleys, the Lindseys, and all the great and good advocates for peace and charity had long since warned

them that there was something rotten in all the damnatory systems opposite to the benevolent and rational principles of the gospel. I am, your's, &c.

W. H. R.

P. S. The King of Sweden has called together the Jews of his dominions, and forbidden them, on pain of the confiscation of their property to attend, or hold correspondence with the Sanhedrim at Paris.—The Polish Jews at Vienna, and other cities in Germany, have transmitted large sums of money to Warsaw, for the purpose of cloathing the Polish patriots who follow the French standard.

LITERARY.

Mr. Joseph Nightingale is preparing for publication an impartial View of the Origin, Progress, Doctrines, Discipline, and Singular Customs of the Wesleyan Methodists, in a Series of Letters, addressed to a Lady. This work is intended to include several interesting particulars relative to the divisions which have taken place among the Methodists since the death of Mr. Wesley, and will be interspersed with a variety of curious anecdotes.

ACADEMICAL PRIZES.——The Gold and Silver Medals offered by Dr. William Turton, for the best poetical effusions to the Memory of Lord Nelson, have been adjudged to Mr. Ralph Trevelyan, of St. John's College, Cambridge; and the second, to Mr. Mainwaring, of Brombow Hall, Cheshire. These compositions, together with some other pieces in the Latin and English language, will be published in the course of the ensuing Spring.

A Scotch Gentleman, lately deceased, has bequeathed 120*l.* to be paid to the person who shall write the best treatise on the following subject: "The Evidence that there is a Being, all-powerful, wise, and good, by whom every thing exists; and to obviate the difficulties regarding his wisdom and goodness."—The Ministers of the church of Aberdeen, and the Professors of the Colleges there, are to chuse three judges, to decide the merits of the Essay. Four hundred pounds will be given to the author of the second-best Essays; and all communications are to be addressed to Alex. Galen, Esq. Aberdeen.

Mr. GEORGE DYER is proceeding with the "Inquiry into the State of the Public Libraries of this Kingdom," which was announced by him some time ago. He has had *free* access to various public libraries in different parts of England, and has visited every one of those in Scotland; and he proposes, in proportion to his encouragement and opportunities, to pursue his researches till he completed his design. The Inquiry will make 3 vols. and is intended to comprehend a short account of every public library of a particular description in the island, together with such biographical sketches and literary observations as will be naturally connected with such a work.

The Rev. W. MAGEE, Professor of Mathematics in the University of Dublin, has in the press a New Interpretation of the Prophecy of the Seventy Weeks of Daniel, accompanied by Critical Dissertations; together with an Appendix, enumerating the different schemes that have hitherto been proposed for its solution.

The Rev. Dr. GREGORY has undertaken to be the Editor of a new edition of the Holy Scriptures, which will contain the various readings of all the editions and English translations of the Old and New Testaments; a Reference to Parallel and Corresponding Passages, as in Canne's Bible; and a series of Explanatory Notes, in the manner of those annexed to the *Variorum* editions of the Classics. This edition will be illustrated with nearly one hundred copper-plates, engraved after the most admired productions of the greatest masters of the various schools of painting.

NEW PUBLICATIONS.

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Sermons by Edward Evanson, A. M. to which is prefixed a Memoir of his Life, Writings, and Religious Opinions. 2 vols. 8vo. 1*l.* 1*s.*

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POETICAL.

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We have received two letters, in answer to the enquiry of the *Accidental Discoverer*, concerning the York Academy, by C. C. and Neocomensis, which will appear in our next.

The letter signed S. complaining of our Obituary of the Rev. T. Towle, and correcting some mistakes into which we are supposed to have fallen, we will cheerfully insert in our ensuing number, notwithstanding the "unfriendly" spirit, which it breathes, if the writer will send us his name. It cannot be expected that we should yield credit to an anonymous writer in opposition to a correspondent of unquestionable veracity, by whom the article alluded to was drawn up.

P. Q's Defence of his letter on card-playing, Whistonius's second letter on Stone's visitation Sermon, and Gogmagog, shall appear in the ensuing number, and many other interesting communications as early as possible.